FIRST STEPS TO HIGHER YOGA

(BAHIRANGA-YOGA)

SWAMI VYAS DEV JI

YOGA NIKETAN TRUST

FIRST STEPS TO HIGHER YOGA

Swami Vyas Dev Ji

Price Rs. 15.

FIRST STEPS TO HIGHER YOGA

(An Exposition of First Five Constituents of Yoga)

By

Rajayogacharya Bal-Brahmachari Shri Vyasdevji Maharaj
Now, **Brahmarshi Shri 108 Swami Yogeshwaranand Saraswatiji Maharaj**
Author of 'Science of Soul' & 'Science of Divinity'

Translated by

Bala-Brahmacharini Dr. Ram Pyari Shastri *Ph. D.*

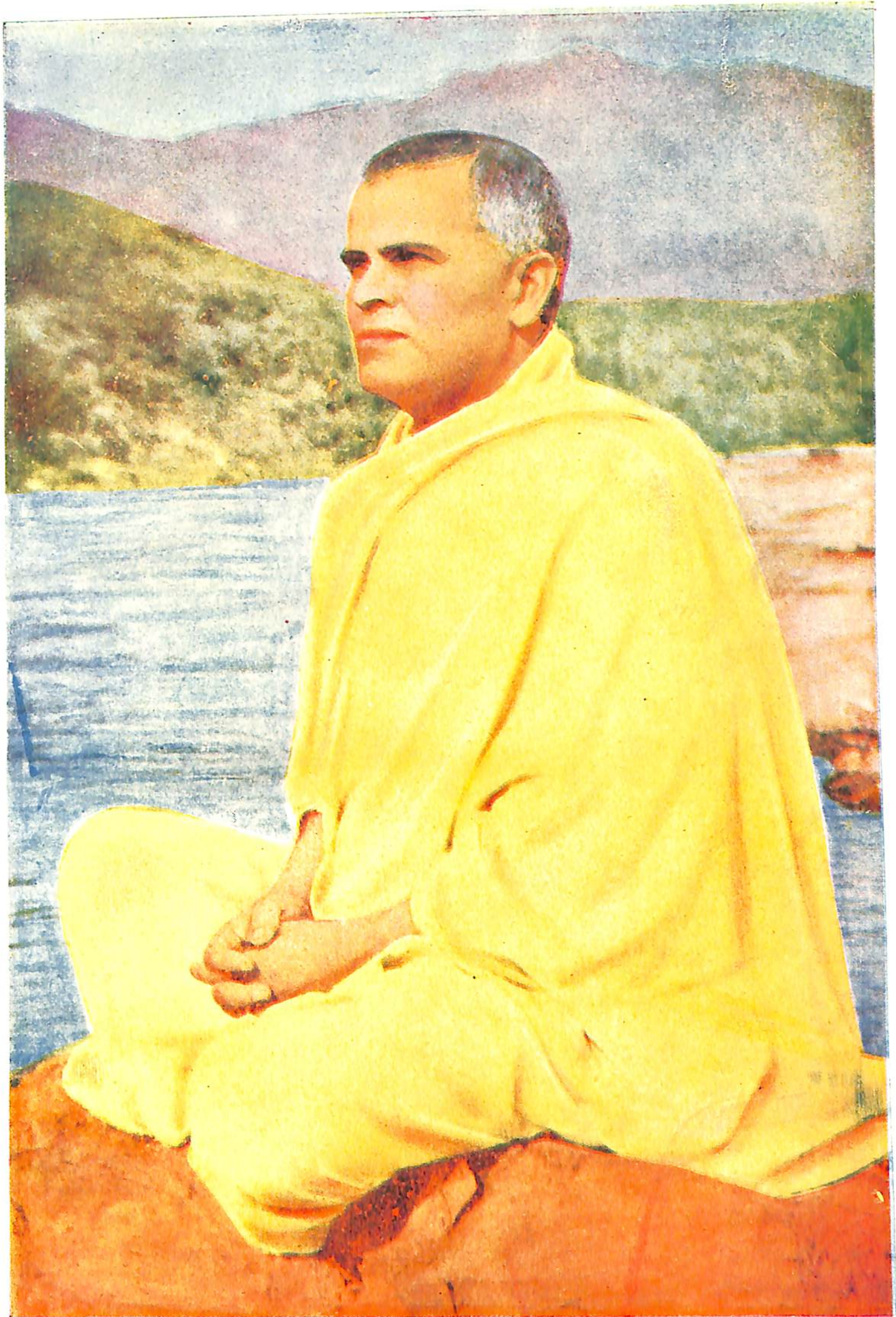
An Humble Disciple of
Shri 108 Swami Yogeshwaranand Saraswatiji Maharaj

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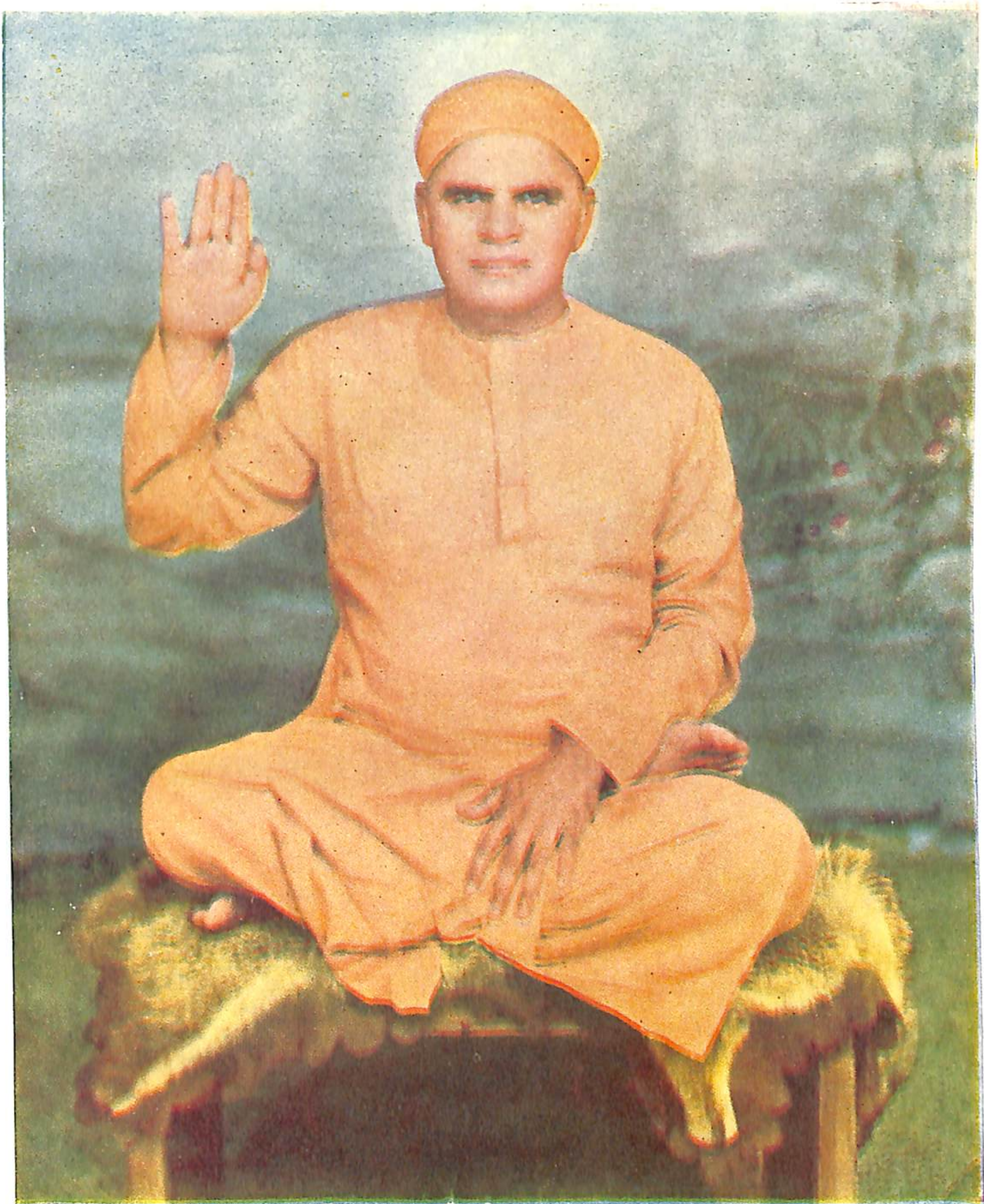
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Rajayogacharya Bal-Brahmachari Shri Swami Vyas Deva ji Maharaj



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THE AUTHOR

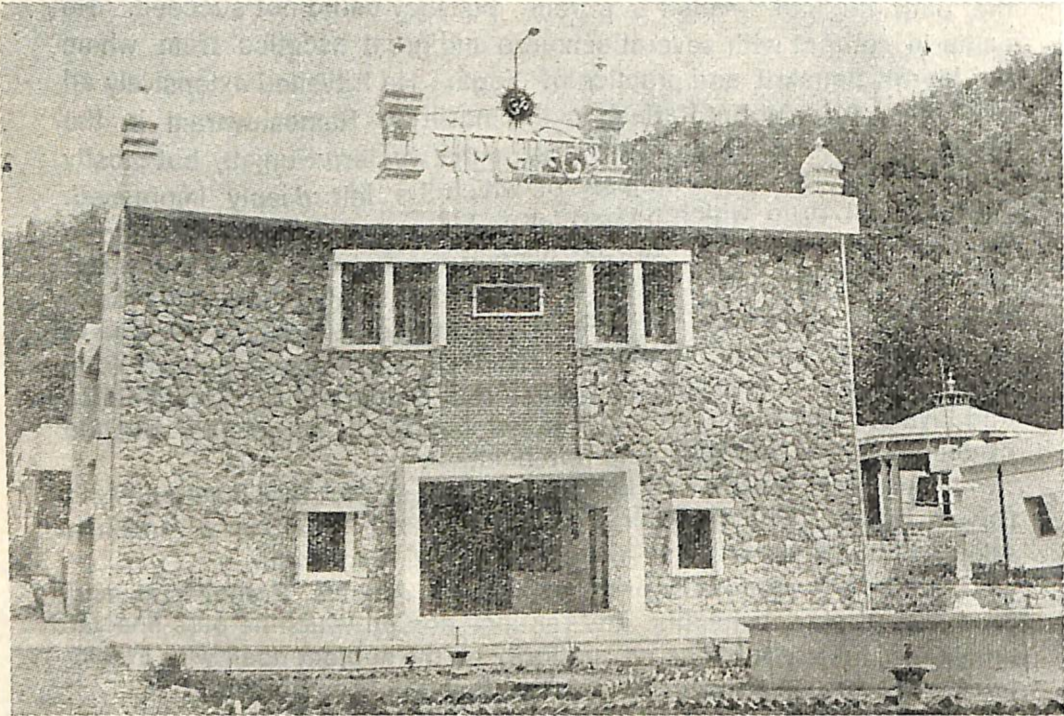
Born in a respectable family, the author Swami Yogeshwaranand Saraswatiji left home while yet in his teens, in quest of knowledge, higher life and God-realization. His parents tried to dissuade him from the path he had decided to pursue, but they could not succeed. He came in contact with several scholars and great ascetics from whom he learnt Sanskrit and practice of Yoga. He travelled extensively all over India, from Mount Kailash in the north to Rameshwaram in the South, and from Shillong in the east to the western Punjab, but mostly in the Himalayas, by the majesty of which he felt deeply impressed. The internal urge which he had felt in his early boyhood continued to grow and develop, and to devote himself intensively to the study and practice of Yoga and to promote it he established Ashramas at Rishikesh, Uttarakashi and Gangotri. Now he moves generally in the area of these three places and inculcates the ways and the mysteries of Yoga to thousands of his disciples and aspirants. Rulers, officers, millionaires and laymen, all have been much influenced by his personality and life of deep devotion and complete renunciation.

This great Swami was formerly known as Shri Brahmachari Vyas Deva. But in 1962 he was formally initiated into Sanyas and has adopted the name of Swami Yogeshwaranand Saraswati.

As he has personally practised all the Asanas, Pranayamas and Mudras and also Samadhis, and renunciation on which he puts special emphasis, he is doubtless an authority on the subject dealt with in this book. His life illustrates that practice is better than precept.

—YOGA NIKETAN TRUST

Yoga - Mandir



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THE BOOK

This book is based on the personal experiences of Swami Yogeshwaranandji Saraswati, a Brahmachari Yogi of great repute, who leads a life of noble dedication to the cause of spirituality and God-realization. Since his boyhood he has been practising Yoga, which has enabled him to solve problems relating to the Prakriti, the Self and the Overself. This, first among the series of three books, explains how one aspiring for a spiritual life should prepare himself, the subsequent two being the 'Science of Soul' and 'Science of Divinity'.

'Bahiranga-Yoga' is an exhaustive and scholarly treatise on 250 bodily poses (Asanas), 50 breathing exercises (Pranayamas), 10 cleansing exercises (Shat-karmas) and 15 controlling poses (Mudras). The last chapter is devoted to withdrawal of senses (Pratyahara) which is the goal of Bahiranga (External) Yoga. Every exercise is illustrated with photographs either of the author himself or his disciples. It is a practical and reliable guide. The writer speaks with the self-confidence of one who has personally practised the exercises and benefitted by them. Though much beyond eighty, the author is active and enjoys a radiant health.

The thinking people all over the world are now taking interest in the Indian Yoga, especially for building physical health. The author, while explaining the technique of every Asana and Pranayama, has also pointed what ailments can be cured or prevented by it. That physical health is a step not only towards moral and spiritual health but also in controlling mind and senses. This is ably explained in the concluding chapters.

Written by an authority on the subject, the book is indispensable for those who desire to make a thorough study of practical Yoga.

—YOGA NIKETAN TRUST

SPECIAL GOOD WISHES AND BLESSINGS

for

Shrimati Kailash Bhagchand Milak of Bombay

Devoutly religious and philanthropist, Smt. Kailash Milak is the wife of Seth Bhagchand Milak of Ajmer. Her father-in-law, the late Seth Chandmalji, was a prominent and respectable citizen of the town. Seth Bhagchandji Milak is also regarded as a leading and foremost businessman of Bombay.

Well-read and widely-travelled, Smt. Kailash hails from an illustrious family which has been traditionally conspicuous in public life for generations past. Her father, Seth Radheshyamji, was the great grandson of Rai Bahadur Narsing Das, who was the treasurer of Maharaja Ranjit Singh of Punjab.

The relation of her family with Swami Yogeshwaranand Saraswatiji Maharaj has continued unchequered for the last fifty years or more. Smt. Kailash herself has attained a high stage in the practice of Yoga and is among the chief disciples of Maharajji. She has travelled all over Europe and U.S.A. and knows several languages.

She has been extending help to the Ashrama in every possible way. In the Ashrama at Muni-ki-Reti she has donated a self-contained residential building as well as a Yajnashala and, in addition, makes a regular donation towards the expenses of the general mess and daily yajna.

Smt. Kailash has graciously donated the full cost of the publication ot this book—The First Steps to Higher Yoga (Bahiranga Yoga). This is one more gesture of her generosity for which Maharajji and the Trust express their sincere thanks and pray Almighty that may she have a long happy and married life, and may she continue to devote herself to religious and charitable activities and may she receive His boundless benevolence, blessings and bliss.

—YOGA NIKETAN TRUST



Shrimati Kailash Bhagchand Milak
of Bombay

GOOD WISHES AND BLESSINGS

for

Dr. (Miss) Ram Pyari Shastri

Dr. (Miss) Ram Pyari Shastri was born in Payal (Distt. Ludhiana) in a prosperous and respectable family. Her father Shri Ram Lalji was a very religious-minded, learned, well-to-do gentleman, humble and pious by nature. He rendered very valuable services in the States of Bihar and U.P. in religious, social and educational fields.

Her brother Dr. Mathura Lal is a well known educationist, impressive speaker and a writer of a very high calibre. He has carried out researches in the history of Rajasthan, while at the same time occupying the posts of principal of two famous colleges, Director of Education, Rajasthan and Vice-Chancellor of the University of Rajasthan, Jaipur.

Dr. (Miss) Ram Pyari Shastri was a brilliant student and obtained her degrees of Shastri and M.A. in History from Banaras Hindu University and she topped the list of successful candidates. Later she obtained her Ph.D. from the University of Rajasthan. She is erudite and a good writer.

From her very childhood she had a religious bent of mind, simple in nature, straightforward and disciplined. She loves to devote herself to religious activities. She has served in the Education Department, Rajasthan and had meritorious and distinguished career as a Government officer. She retired as the Principal of Govt. Girls' College, Kota, Rajasthan. She has done on her own initiative pioneering work in establishing schools for children, adults and women in Rajasthan.

She devoted considerable time and effort in search of saints and Mahatmas to attain her ultimate goal of God-realization. This search culminated in the meeting of Brahmanishtha Revered Shri 108 Swami Yogeshwaranand Saraswatiji Maharaj in 1964. Since then she has been devoting herself to the practice of Yoga and to the Ashrama, practically all her time.

Under the benevolent guidance of Shri Maharajji she practised Yoga with dispassion, renunciation, faith and devotion and in a short period of three years in the Ashramas at Gangotri, Uttar-Kashi and Swargashrama. She has been able to quench her thirst for religious, philosophical and Yogic knowledge and attainment. She has been conducting classes in Yoga since the completion of her Yoga Sadhana. She has been rendering monetary help to the Ashrama and in addition has donated a self-contained residential building at Muni-ki-Reti Ashrama.

She has rendered English translation of the present book (Bahiranga Yoga). The work was completed in three months and presented at the feet of Shri Maharajji for which service the Yoga Niketan Trust offers its thanks and Shri Maharajji bestows his blessings.

—YOGA NIKETAN TRUST

FROM THE PUBLISHERS

Man can comprehend the verity about such mundane and divine matters as Self and God, sentient and insentient, world and the beyond, religious and non-religious topics as mentioned in the Vedas, through Yoga; it also enables him to arrive at a sure and certain indubitable knowledge in respect of soul and triple states of matter by dissociation of Purush (God) from Prakriti (Matter); in addition, it enables him to gain knowledge about his life beyond the present by perceiving the mode of fructification of all Karmas, religious and irreligious, righteous and sinful, beneficial and harmful. Yoga bestows a divine sight with which we are able to resolve not only the gross worldly problems and inner doubts but also the controversies arising out of different beliefs prevalent in respect of matters beyond the ambit of senses. On the cognition of one ultimate truth without any fallacy, all the controversies and quarrels automatically subside. The important benefit of practising Yoga is the perception of matters, physical and non-physical, as also the real states of Purusha (God) and of Prakriti (Matter), liberation from the painful bondage of matter and the establishment in Moksha, the abode of everlasting bliss.

With the above-mentioned purpose in view was written "Science of Soul" which is a book without a compeer in its field ; its author is Shri 108 Revered Swami Yogeshwaranand Saraswatiji Maharaj. What is "Science of Soul" ? "An exposition of the internal, subtlest, esoteric intricacies in simple and beautiful yet lucid and enlightening manner." A book one wishes to possess at the first sight. In its publication the Trust has fulfilled its duty. It deals with the last three topics of the eight-limbed Yoga, viz., Dharana (concentration), Dhyana (contemplation) and Samadhi (super-consciousness) and serves as a beacon-light to those who are treading on the path of higher Yoga.

However, at the request of many aspirants and for their facility, the first five topics of Yoga, viz., Yama (Restraints), Niyama (Observances), Asanas (Postures), Pranayama (Breathing Exercises) and Pratyahara (withdrawal of senses) are treated in the present volume which is a forerunner of "Science of Soul". The Trust feels gratified in seeing the long-felt need of the aspirants thus fulfilled. Just as an enduring edifice could be built only on a firm foundation, so also the difficult path of Yoga becomes easy for the aspirants by conducting their life on the basis of these five limbs of Yoga. Those who have read "Science of Soul" will be pleased to learn that the present volume has also been written by the same author, Shri 108 Swami Yogeshwaranand Saraswatiji Maharaj.

One of the objects of publishing this manual is to enable even the common house-holders, both male and female, who are deprived of their everyday happiness and peace on account of weak physique, debilitated sense-organs and fickle mind and intellect, to regain health by regular practice of postures, rejuvenate the organs by breathing exercises and bring under control the concentration of mind and intellect, which is essential for performing all tasks, small and big, and thus enjoy the bliss of worldly life. It is our earnest hope to be, in this way, able to help the diseased to rid of his ailments, the weak to become strong and the strong to march speedily and to enable them, through Yoga, to reach their ultimate goal of realizing Self and God.

We are also pleased to say that this manual will be useful to the young and old, healthy and suffering, Brahmacharis and house-holders, renunciates and Sanyasis alike, besides the large mass of rank and file.

We pray,

Let all attain happiness,
Let all attain health,
Let all attain prosperity,
Let no one suffer.

—YOGA NIKETAN TRUST

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OM

FIRST STEPS TO HIGHER YOGA

(BAHIRANGA YOGA)

PROLOGUE

At the request of many aspirants, I have to write a detailed description of Yamas (restraints), Niyamas (observances), Asanas (physical poses), Pranayamas (control of the vital airs) and Pratyahara (withdrawal of the senses)—five of the eight parts of Yoga. Truly, a person of ordinary intellect cannot progress in Yoga without practising these eight stages. I wrote the "Science of Soul" to meet the need of advanced aspirants who had already practised the five parts, constituting the external Yoga, and who especially desire guidance in matters of concentration, contemplation and superconsciousness.

In this book, together with the description of Yamas and Niyamas, I have also described Shat-Kriyas (six purificatory methods) and Mudras (special poses) which are related to Hatha Yoga and are helpful for the practice of Asanas and Pranayamas. Yamas and Niyamas are not only the foundation stone of Yoga, but are also a universal religion. Without practising them no one can either attain real worldly prosperity or realise the Self, which gives Liberation. This is why Yamas and Niyamas occupy an important position in every school of philosophy or religion. Sadhana-Chatushtaya (four-fold methods) and Shat-Sampatti (six-fold virtues) are included in Yamas and Niyamas. Many great men, because of imperfection in the practice of these basic preparations, failed to reach the spiritual goal and fell into the ditch of worldly sensual life. This is clear from historical and contemporary stories.

The great sage Patanjali has described Kriya Yoga (purificatory Yoga) in the second chapter of his Yoga-Darshana (Philosophy of Yoga) to introduce general aspirants to the practice of Yoga. Ashtanga Yoga or Eight-fold Yoga has been described in the same chapter which also describes

the powers attained by acquiring perfection in the practice of five Yamas and five Niyamas. These eight constituents of Yoga are like eight steps of a ladder. Yamas and Niyamas are related to every field of life, but Asanas (physical poses) are related directly to the succeeding steps. Without attaining steadiness (Dridha Bhumi) in Asanas (physical poses), one cannot acquire success in Yoga or super-consciousness (Samadhi). To attain success in Samadhi it is necessary first to attain proficiency in a few of these poses—Swastika, Siddha, and Padma Asanas. It is said : "Health is the principal means of acquiring virtue, wealth, and liberation."[1] For the attainment of health and long life as well as for the attainment and maintenance of strength and energy two hundred and fifty poses are presented in this book with illustrations and explanations. There are three hundred and three pictures in all. By daily practice of these Asanas one acquires a strong, handsome and radiant personality. By the ability of sitting in Samadhi, one gains the power of conquering diseases and other obstacles and remains mostly free from the ravages of old age, such as deformation of the spine, wrinkles in the face and many other troubles. From this point of view have been described many Asanas in this book.

Just as Asanas are helpful in the practice of Dhārnā (concentration), Dhyāna (contemplation), and Samādhi (super-consciousness), even so Shat Karmas (purificatory methods and Mudras) are helpful for acquiring perfection in Asanas and Pranayamas. That is why they have been described along with the Asanas. By their practice, Body, Pranas (vital airs) and Indriyas (senses) are specially purified. Consequently, purification exerts a healthy influence on mind and intellect, and one advances quickly in the practice of Dharana, Dhyana and Samadhi. Before sitting in Samadhi for a long time one should clear his bowels completely by Basti Karma, and urine by Bajroli Kriya, and purify the digestive system by the performance of Brahma Datan, Kunjar Kriya, and Dhauti Karma. If these Kriyas are not performed the impurities lying in the body will cause harmful effects and produce physical diseases. Hence the practice of these Kriyas is very necessary. The benefits of these Kriyas will be described in their proper context in this book.

While describing the fourth step—Pranayama (control of vital airs)—fifty types of Pranayamas have been given in detail. Pranayama removes the veil of darkness that obscures light,

1. धर्मार्थकाममोक्षाणामारोग्यं मूलसाधनम् ।

and enables the mind to enter into the state of concentration. Other benefits of Pranayamas will be described in their right context. The practice of Pranayamas also helps in attaining mastery over the senses.

The fifth step of Yoga—Pratyahara—specially relates to the senses and sense-objects. The more one acquires mastery over the senses, the more the influence of such mastery is seen on the mind and intellect. Consequently, the aspirant who has attained mastery over the senses, becomes qualified for Samadhi (state of super-consciousness).

By attaining perfection in Pratyahara one acquires perfect mastery over all objects of enjoyment, whether they be worldly or spiritual and whether they are enjoyed by gross or subtle senses. Then the mind does not run after subtle and gross objects nor does it allow the senses to acquire sense objects, and thereby is acquired "Chittavrittinirodha", cessation of all the modifications of the mind which leads to the knowledge of Self. This destroys transmigration, the cycle of birth and death. Then the Yogi automatically becomes qualified for the knowledge of Brahma and attains Nirvana (liberation).

—VYAS DEV

CHAPTER I

YAMAS (Restraints)

(The First Constituent of Yoga)

Regarding the constituents of Yoga the teachers are of different opinions. Daksha Smriti mentions only six constituents of Yoga, *i.e.*, Pranayama (control of vital airs), Dhyana (contemplation), Pratyahara (withdrawal of the senses), Dharana (concentration), Tratak (fixing the gaze at one point), and Samadhi (super-consciousness). These are six constituents of Yoga.[1]

Vishnu Purana also mentions only six constituents :— Asanas (physical poses), Pranayama (control of vital airs), Pratyahara (withdrawal of the senses), Dharana (concentration), Dhyana (contemplation), and Samadhi (super-consciousness).[2]

Regarding the number of Yamas also, there are different opinions. For instance :

Ahimsa (non-violence), Satya (truthfulness), Asteya (non-stealing), Asanga (non-attachment), Lajja (feeling of shame for evil), Aprigraha (not to collect articles of luxury), Faith in God and the Vedas, Brahmacharya (continence), Mauna (observance of silence), Sthairyam (firmness), Kshama (forgiveness), Abhayam (fearlessness), these are the twelve Yamas according to *Bhagavata Purana*.[3]

According to Parashar Smriti, Non-violence, Truthfulness, Non-stealing, Celibacy, Forgiveness, Firmness, Compassion, Straightforwardness, Moderation in food, Purity of body and mind are the ten Yamas.[4]

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1. प्राणायामस्तथा ध्यानं प्रत्याहारोऽथ धारणा ।
तर्कश्चैव समाधिश्च षडङ्गो योग उच्यते ।। Daksha Smriti, 7-2
2. आसनं प्राणसंरोधः प्रत्याहारोऽथ धारणा ।
ध्यानं समाधियोगश्च षडङ्गानि समासतः ।। Vishnu Purana, 37-16
3. अहिंसासत्यमस्तेयमसङ्गो ह्रीरसंचयः ।
आस्तिक्यं ब्रह्मचर्यं च मौनं स्थैर्यं क्षमाभयम् ।। Bhagawata, 33-20-23.
4. अहिंसासत्यमस्तेयं ब्रह्मचर्यक्षमाधृतिः ।
दयाऽऽर्जवं मिताहारः शौचं चैव यमा दशाः ।। Parashar Samhita

Austerity, Contentment, Faith in the Vedas, Self and God, Charity, Prayers to God, Listening to authoritative texts, Feeling of shame towards evil, Understanding, and Performance of sacrifices are the ten Niyamas declared by the adepts in Yoga.[1]

But the subjects that we are going to explain in detail are the five constituents : Yama, Niyama. Asana, Pranayama and Pratyahara. These five constituents of Yoga are those which are described by the great sage Patanjali.[2]

Yamas are thus described in the Yoga of Patanjali :

Ahimsa, Satyam, Asteyam, Brahmacharya, and Aparigraha are the five Yamas according to Raja Yoga.[3] They are also known as great universal vows (Sarvabhauama Maha Vratas), because they are not limited by class, country, time and circumstances. Among them, Ahimsa is the first.

1. AHIMSA (NON-VIOLENCE)

Not to kill or hurt any being or wound its feelings is known as Ahimsa or non-violence. In Yajnavalkya Samhita it is mentioned that not to hurt any living being in any way, by mind, speech and action is known as Ahimsa or non-violence. Then, what to say of killing a human being ?[4] The sphere of non-violence is, therefore, very vast and its practice very difficult. The great commentator Vyasa says : "Without violence one can neither obtain any object of enjoyment in this world nor can one perform any physical act."[5]

Now this being the case, a wise man can well understand to what extent one can practise the great vow of non-violence in its fullest measure and true meaning. According to Patanjal Yoga, the Yamas, such as truthfulness, are all meant for attaining perfection in Ahimsa. In other words,

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1. तप: सन्तोषमास्तिक्यं दानमीश्वरपूजनम् ।
सिद्धान्तवाक्यश्रवण ह्री मति च तपो हुतम् ।
नियमा दश संप्रोक्ता योगशास्त्रविशारदै: ।। Hathayoga Pradipika, 3·2.
2. यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टाङ्गानि । Yoga Darshana, 2-29
3. अहिंसासत्यमस्तेयब्रह्मचर्यापरिग्रहा यमा: । Yoga Darshana, 2-30
4. मनसा वाचा कर्मणा सर्वभूतेषु सर्वदा ।
अक्लेशजननं प्रोक्तमहिंसात्वेन योगिभि: ।। Yajnavalkya Samhita
5. नानुपहत्य भूतान्युपभोग: संभवतीह ।
हिंसाकृतोऽप्यस्ति शरीर: कर्माशय: ।। Vyas Bhashya, Yoga Sutra, 2-35

a Yogi, desirous of liberation, should not commit violence even through carelessness. Therefore, the practice of the vow of non-violence is very subtle and profound. Manu, the first law-giver of the human race, has considered Ahimsa to be the highest means of liberation. According to him, Study of the Vedas, austerities, knowledge of self, control of senses, non-violence and service of Guru—these are the best means of attaining liberation.[1]

Let us take Ahimsa now in detail.

Intellectual Non-violence (Baudhika Ahimsa)

The main source of non-violence is the intellect. It is the intellect that ascertains good or evil and engages the mind in speech or in action. Hence complete renunciation of violence in thought, speech and body is perfect non-violence.

When a Yogi realizes that all is Self, he becomes fully established in non-violence.[2] When life is permeated by such experience, one's intellect is not disturbed, even when one is hurt, insulted or provoked. One does not develop the feeling of revenge or hatred even towards the person who has been unjust or hostile. The thought of killing men, birds or animals which are fierce does not arise. Even towards thieves and dacoits, who rob, one does not entertain the feeling of doing violence; on the other hand, one develops feelings of compassion and forgiveness. Now it is clear that there is no possibility of any thought of stealing other's wealth or avenging oneself upon others by insulting or harming them, in the heart of one who is observing non-violence. Readers may have read or heard many examples of perfect non-violence, but here is a personal anecdote which will be found instructive.

When I was in Amritsar, a city noted as the abode of sages and saints of a very high calibre, there lived a saint known as Jhandu. Once when he was going along the road ahead of me, from behind us a tonga—(a horse-drawn vehicle) came racing. I escaped quickly turning aside, but Jhandu could not. The tonga driver applied his whip on him four or five times and showered abuses on him, calling him 'blind'! I ran to the driver and caught hold of the reins of his horse and stopped the tonga, and while I was asking why

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1. वेदाभ्यासस्तपो ज्ञानमिन्द्रियाणां च संयमः ।
   अहिंसा गुरुसेवा च निःश्रेयस्करं परम् ।। Manu, 12-83
2. आत्मवत् सर्वभूतेषु ।

he misbehaved, the saint came up and said to him : "It is my mistake that obstructed your way." I was surprised and said to the saint : "It is strange ! The driver is at fault. He has abused you and beaten you, and yet you are asking forgiveness of him." Jhandu smiled and said : "I am trying to observe the vow of non-violence as described in Yoga philosophy. The vow of non-violence is very great and profound." Then smilingly he went his way.

There was another Mahatma (saint), who lived by the side of the canal in Amritsar and was well-known to me. He had a very bad ulcer on his thigh. There were numerous worms in it. I requested him to get medical treatment but he would not listen to me. He picked up the worms falling from his ulcer and put them back. Once I asked him why he did it. He replied : "If one is driven out of his home and deprived of his food, will he not suffer ? These worms have found their home in this ulcer and the flesh and blood is their food. It is violence to drive them away from their home and kill them by use of medicine. I am related to them until my past Karma is over. In the course of time, they will go away by themselves." And it happened as he said. After a few days he was cured of the ulcer. During his disease he did not even go to collect alms so that the worms might not suffer for want of food. Food was brought to him at his own place. He had developed the feeling of compassion even towards such harmful worms. Thus, in order to attain perfection in the practice of non-violence, one should not allow the feeling of violence to enter into his mind. As the mind dominates actions, this form of non-violence is intellectual non-violence. It is the intellect, which being predominantly knowledge, analyses and discriminates between violence, and non-violence. The feelings of violence, non-violence, etc. exist in the Chitta or Mind-stuff in the form of impressions. These impressions germinate, as it were, in the field of intellect and gradually assume large proportions in the field of body and speech.[1]

Non-violence of Speech (Vachika Ahimsa)

Violence of Speech is practised in various ways, by insulting somebody by bad and abusive words, by speaking angrily, permitting injury to someone and advising some body to harm another. The methods of getting rid of such habits of violence are to speak sweetly and softly without

1. See my book 'Science of Soul', Chapter on Antahkarana Chatushtaya.

hypocrisy or deceit and to observe silence according to one's circumstances and capacity. Now we will illustrate it by examples. It is a familiar experience to all that everyone is hurt by harsh words. A wound caused by a weapon can heal in course of time, but one caused by bitter words lasts till death. There are many cases of young men and women committing suicide because of insult by violent words.

In the Mahabharata it is said that while visiting the magic palace of the Pandavas, Duryodhana raised his Dhoti (lower garment) because he mistook ground for water, and at another place he hit his head against a wall mistaking it for a passage. Draupadi, seated in a balcony, remarked : "The sons of the blind are also blind." In order to avenge this insult, Duryodhana, later on, dragged her to the open court and attempted to undress her. Here is the relevant verse of Mahabharata which says : "A wound caused by an arrow or axe is healed, but one caused by harsh speech never heals."[1]

Mahabharata witnesses that as a result of equivocal language purposely used by Yudhishthir to wit : "Ashwatthama has been killed, whether a man or an elephant."[2] Ashwathama was the name of the son of Dronacharya as well as of an elephant. Mahatma Gandhiji had a calf killed because it was suffering from unbearable pain. Even this act of his was violence. It is a sin to kill any living being, from the smallest insect to the biggest elephant. The vow of Ahimsa means to abstain from taking life without consideration as to whether it is small or big.

The soul is the same in all living beings. This soul is neither small in a germ or a poor beggar, nor is it big in an elephant or a wealthy person. It is necessary to develop the feeling of self in all and everywhere, in equal measure. Then and then alone, Ahimsa or Non-violence can be practised as a great universal vow. When Yudhishthir spoke contemptuously of the Gandiva, bow of Arjuna, the latter was bound by an oath to kill whoever spoke insultingly about it. Accordingly, he prepared to kill Yudhishthir. Sri Krishna then dissuaded him and explained that "what is associated with non-violence is surely the right duty (Dharma)."[3]

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1. रोहते सायकैर्विद्धं व्रणं परशुना हतम् ।
वाचा दुरूक्तं वीभत्सं न संरोहते वाक्क्षतम् ।। Mahabharata, Udyoga Parva, 34-70
2. अश्वत्थामा हतः नरो वा कुंजरो वा ।
3. यत् स्यात् अहिंसासंयुक्तं स धर्म इति निश्चयः ।

When I was staying in Amritsar during winter, I used to observe Kashtha-Mouna (complete silence), according to which I did not express any feeling of pleasure or pain in any way. When I went for a walk, I used to keep my head wrapped up in a cloth, allowing a little space in front of my eyes, just enough to see the way ahead, and I used to go to secluded places without allowing my eyes to meet the eyes of others. One day in the evening I met four or five persons of Jat community, who put to me certain questions. Because of my vow of silence, I could not give any reply either by words or by signs. Considering me arrogant, they angrily brought me to their village, and presented me to the priest of their shrine and said to him "Keep this man with you for the night and in the morning we will deal with him." When the priest took the cloth off my head, he was suprised, and said : "Banta Singh, you have committed a great sin ; he is the Mouni saint who lives in the garden of Motiram. What harm has he done to you ?" At this they were much ashamed. This is the effect af non-violence, seen even in dealing with robbers. Therefore, if one speaks while observing non-violence, he should speak gently, lovingly and softly, or he should remain quiet. Silence fulfils all purposes. Silence prevents violence caused by speech.

Physical Non-violence (Sharirik Ahimsa)

By intellectual and vocal non-violence, we mean not killing or separating the life of a being from its body. A living being is killed because we are selfish. For instance, one may kill an animal to satisfy one's hunger, or one may kill another to defend oneself, or one may kill animals just to satisfy one's palate, or for the sake of wealth, etc. Here is the instruction of the great sage Manu :

One who for the sake of selfish pleasure kills creatures which are not violent, does not find happiness in life here or hereafter.[2] To kill an animal for its hide or for satisfying the craving of the palate, or for satisfaction of lust, is not an ordinary but a great sin. When a nail or a thorn enters into the human body one trembles with pain. You can, therefore, imagine how much pain an animal must be suffering at the time it is being killed !

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1. मौनं सर्वार्थसाधकम् ।
2. योऽहिंसकानि भूतानि हिनस्त्यात्मसुखेच्छया ।
स जीवंश्चैव मृतञ्चैव न क्वचित् सुखमेधते ॥ Manu, 5-45

Once I went to Kashmir. While travelling, I was accompanied by some Pandits. By chance we passed through a place where hundreds of goats were being butchered for non-vegetarians. We called the butcher and said to him: "We want to ask you a question. Please give us a true reply, feeling that God is all knowing." When the butcher said "Yes", I asked him : "While killing these animals, do you not feel any qualm or pity in your heart?" He replied: "Swamiji, I do feel, but I am doing it to maintain myself and my family. In fact, my soul does qualm while killing."

In Manu Smriti eight types of killers are described : Those who approve killing, cut the parts of a body, separate life from the physical body, purchase or sell meat, or cook, serve or eat it, are all killers.[1]

According to Yoga Sutra, when a man is completely established in non-violence even violent animals become non-violent when they come in contact with him.[2] This is the test of non-violence. According to this standard, even Mahatma Gandhiji was not established fully in Ahimsa; otherwise the pistol of the murderer would have slipped from his hand and Gandhiji would have escaped death. If Lord Jesus had been fully established in non-violence, no one would have had the courage to put him to death on the cross.

When I was young, I was one of two Brahmacharis who went for a walk with our revered Guru Deva Shri Paramananda Avadhuta. We had in our hands big sticks to protect ourselves from the wild animals of the forest. Sri Guru Deva asked : "What do you need these sticks for?" We said : "For protection." Hearing this he kept quiet. While we were climbing a hill we lagged behind him. In the meantime a bear appeared from behind a bush and was about to pounce on us. When Guruji saw this, he approached the bear : and said "Go child, go away." The bear left us, and went his way, jumping and dancing. While we were journeying to Kedarnath and Badrinath, I went to fetch water from a spring in a forest near Tunganatha. There a saint was having a wash, and on the other side a tiger was about to drink water. Seeing me, it growled. The saint beckoned me to him and lifting his hands said to the tiger : "O child, be calm," and the tiger calmed down. While following the

1. अनुमन्ता विशसिता निहन्ता क्रयविक्रयी ।
संस्कर्ता चोपहर्ता च खादकश्चैति घातकाः ॥ Manu, 5-51

2. अहिंसाप्रतिष्ठायां तत् सन्निधौ वैरत्यागः । Yoga Sutras, 2-35

saint to his cottage, I asked him : "Is the tiger your pet, because he obeyed you and was quiet at your command?" He said: "No, he is not my pet. I see him now and then at this stream, but he has never growled except today. I do not desire any evil to him, why should he do harm to me? It seems that you are not a staunch follower of non-violence."

Here is a story nine or ten years old. I was staying at Swargashrama in Rishikesh. Every morning I used to go for a walk in the forest. One day while I was returning from my walk, at 9-00 a.m., at a little distance a tiger was eating a cow which it had killed. When I approached the tiger it gazed at me, and then moved away a little further and stood there, and did no harm to me. Usually, a tiger should suddenly attack a person on such an occasion.

At Hardwar I was staying in Patanjal Ashram near Mohan Ashrama which was very old and dilapidated and infested with many scorpions. While boiling milk, I used to see from five to ten scorpions playing in the light. But during that rainy season not one of them ever stung me.

This exposition of the universal vow of non-violence, according to Yoga Sutras, is for such aspirants as have developed detachment from all worldly enjoyments and are desirous of devoting themselves to the practice of meditation on God or Self. That is why scriptures lay down rules of Yamas and Niyamas, according to class, time, place, and circumstances. For one who has renounced all and who is desirous of attaining liberation, it is necessary that he should observe Ahimsa and other vows without taking into consideration class, time and place, gain and loss, honour and dishonour, and life and death. Further, he should observe these vows in his mind, speech and action. But it is not possible for a householder to observe these vows in their entirety. Insects, moths and ants are usually killed in the grinding wheel, fireplace, and food storage. However great care one may take, one cannot avoid killing such living beings. To counteract such acts of violence the scriptures have enjoined that one should practise five great Yajnas (sacrifices). A priest who performs five sacrifices, a king or a royal officer who engages himself in protecting his subjects, a Vaishya who devotes himself to agriculture or business, and a Shudra who engages himself in the service of others, and also those who are engineers or have joined the army cannot observe perfect non-violence. It is the duty of kings and government officers to destroy such animals, birds and insects as

are harmful to agriculture. The Smritis, therefore, lay down different rules for different classes of society. If they do not destroy harmful things they commit sin, according to the authors of Smritis. A king or a householder has to weigh gain and loss. For protecting subjects, the killing of heinous criminals or violent animals such as lions and tigers is necessary. By killing dacoits, enemies, birds, insects or animals harmful to his subjects, a king commits the lesser sin and acquires greater virtue. Thus, in every field one should take into account gain and loss. This is the way for the people of the world. Keeping this fact in view, great sages have detailed in the Smritis the duties of individuals and classes of people. For example, it is said: "Kill the aggressor coming to you".[1]

Even in the Vedas it is laid down that it is the duty of a king to defend himself and his subjects.

The Sutras also give similar directions. On many occasions, in order to protect a great man, a king or a royal person or an army commander, a great scientist or a Yogi, many lives may be sacrificed, while sometimes the importance of one man is less than that of many people. Thus, in the worldly field the value of Yamas and Niyamas is determined by keeping in view the advantages and disadvantages that arise from them, but in the spiritual field this is not so. From the spiritual point of view a Sanyasi should observe the highest form of non-violence. Brahmacharis (those who are devoted to the study of scriptures, service of Guru and celibacy) and Vanaprasthis (those devoted to austerity after renouncing the household life) come under the second category in the practice of non-violence, Grihasthis come under the third category and officers of State as well as kings come under the fourth.

In the Yoga Sutras, violence and untruth, which are opposites of non-violence and truth, are called Vitarka, which are obstacles in the practice of Yamas and Niyamas. These Vitarkas are of three types:—to do evil oneself, to let others do it, or to encourage someone to do it. Such thoughts give rise to greed, anger and delusion or from them originate acts of violence. When mild, these acts are called Mridu (mild), when moderate they are called Madhyama (medium) and when extreme, violent and cruel, they are called Adhimatra. From these evil thoughts and acts innumerable evil consequences

1. आयान्तं आततायिनं हन्यात् ।

such as misery, ignorance, afflictions, etc. follow.[1] By such reflections a Yogi avoids sinful actions. Before committing any act of violence a Yogi should think of all these consequences. Thus violence is of three kinds :—to kill a being oneself, to have it killed by others, or to praise a person who kills it. From the point of view of different intentions these three types assume nine forms; for instance, one kills a deer or other animal through greed for deer-skin, etc., or one may commit violence through anger towards those who have done harm, or one may sacrifice animals, etc. for the sake of family, gods and goddesses or yajna (sacrifice) or through ignorance. These nine forms assume twentyseven types because each form may be either mild, moderate or extreme. Whenever any evil thought arises one should endeavour to dwell on contrary positive thoughts. With the development of Satwik concentration (Satwik Dharana) these evil impressions will be driven away. Otherwise, innumerable evil thoughts will present themselves. The aspirants desirous of attaining knowledge of Self should always practise[2] whether awake or asleep withdrawal from killing life. This is the instruction of the sages and saints. By this practice, all beings will consider you as a friend and you will consider them as friends and there will be no room for fear.[3] Thus will rise from the heart of a Yogi, who is bathed in non-violence, a stream of affection, softness, sweetness, compassion, fearlessness, and blessedness. The Yajurveda says : "When a Yogi, devoted to non-violence, has cultivated the feeling of Self towards all beings, he does nothing which may bring him grief or attachment."[4] It should be the aim of every individual to reach this height.

2. SATYA (Truthfulness)

Truthfulness is the second Yama. The characteristics of truth are thus described: "To be in harmony with mind, word and action, to conduct speech and mind according to truth, to express through speech and to retain it in the intellect

1. वितर्का हिंसादयः कृतकारित अनुमोदिताः, लोभ क्रोधमोहपूर्वकाः,
मृदु मध्याधिमात्राः, दुःखाज्ञानानन्तफलाः, इति प्रतिपक्षभावनम् ।
Yoga Sutras, 2-34
2. प्राणघातान्निवृत्तिः ।
3. मित्रस्य चक्षुषा समीक्षन्ताम् ।
4. यस्मिन् सर्वाणि भूतानि आत्मैवाभूद् विजानतः ।
तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ॥ Yajurveda, 40-7

what has been seen, understood or heard." The words that are meant to impart wisdom to another person without any intention of deluding him are truthful. Such words should conduce to the happiness of all creatures. The words that harm living beings are not truthful but sinful.[1] But some apparently virtuous acts of truthfulness lead only to afflictions. One should, therefore, examine the words before they are spoken, and utter them if they are for the good of all beings. What greater clarification of truthfulness can there be! Yet under certain circumstances intellect is baffled and is unable to discriminate untruth from truth. In such conditions it is helpful to refer to scriptures and consult wise men. This leads to good conduct. It is said: "The harmony of intellect, speech and action is the characteristic of a great soul"[2] Any conduct contrary to this belongs to evil souls. Thus, when a person thinks over a matter in his mind, expresses it in his speech and in the end acts according to it, he is considered perfectly truthful.

Intellectual Truthfulness (Baudhika Satya)

As long as the intellect has not accepted or decided a thing completely, it often becomes impossible to speak or to act; but when the intellect is dominated by Rajas and Tamas, (passion and inertia) it cannot discriminate between truth and untruth. The great men who knew and understood truth on the basis of their own realization or traditional authority or reasoning did not deviate from it, even when they were threatened with death. Such examples are not lacking. Both in secular and spiritual fields, there have been many brilliant examples in every country, and in every age. History as well as folk-tales speak of their glory. If all such examples were collected in a book there would still be many radiant lessons left. Many leaders of religion, country, community, and nations preferred to sacrifice their lives willingly for truth rather than to bend before the animal force of the world. Even if we leave aside those who were highly developed, both physically or intellectually, there will remain boys of tender age, such as Haqiqat, passionately devoted to truth. Haqiqat was tender both in intellect and bodily strength. But his inherent intuition was working within him. A decision made

1. सत्यं यथार्थे वाङ्मनसे, यथादृष्टं यथानुमितं तथा वाङ्मनश्चेति ।
परत्र स्वबोधसंक्रान्तयेवागुक्ता, सा यदि न वंचिता भ्रान्ता वा प्रतिपत्तिवन्ध्या वा भवेदिति।
एषा सर्वभूतोपकारार्थप्रवृत्ता न भूतोपघाताय । Vyas Bhashya, Yoga Sutra, 2-30
2. मनस्येकं वचस्येकं कर्मण्येकं महात्मनाम् ।

by such inborn intellect or intuition is real and truthful. All worldly transactions, giving or taking, forgiving or punishing, and whatever is expressed in words on the urge of such intuitions, are praiseworthy. Such actions spring from fearlessness and bring fame and contentment. They are virtuous. Before deciding anything, it is necessary to weigh virtue and vice, truth and untruth, pros and cons, etc. Steady intellect comes from the practice of truthfulness. Steadiness in intellect is steadiness in truthfulness. The next two types of truthfulness are based upon this. On the truthfulness of intellect rest the truth of speech and action. Whether one is a Yogi or a man of the world, if he speaks his words after pondering over whether it is truth or untruth and acts accordingly, he will attain success, name and fame.

The speech of one who is established in truth is very fruitful[1]. Now we will describe the truth in speech.

Vocal Truth (Vachika Satya)

It is only when a person is established in the truth of intellect that he can speak truth fearlessly; otherwise, people are seen and heard telling lies and stooping low to falsehood under the influence of greed, anger, attachment, hatred and fear. A person, observing the vow of truthfulness, should always remember that he should speak truthfully and cautiously and whatever he speaks should be for the good of others. Regarding this there are many directions in the scriptures: For example : One should speak the truth but in pleasant words. One should not speak unpleasant truth, nor pleasant falsehood. This is the ancient code of virtue.[1] For example, it is truth to call a blind person blind and it is also truth to call a thief a thief. But truth should be courteous ; hence a blind man is addressed as Surdas (name of a great blind saint), Prajnachakshu (possessor of the eye of wisdom), etc. In Shanti Parva of Mahabharata it is said :—"It is good to speak truthfully ; better still to speak what may benefit others. That which helps all beings is the truth according to my opinion.[2]" It is a well-known fact that one who speaks the truth is respected at all places, by all people of all sects and persuasions.

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1. सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् । Yoga Sutra, 2-36
1. सत्यं ब्रूयात् प्रियं ब्रूयात् मा ब्रूयात् सत्यमप्रियम् ।
   प्रियं च नानृतं ब्रूयात् एष धर्मः सनातनः ।। Manu
2. सत्यस्य वचनं श्रेयः सत्यादपि हितं वदेत् ।
   यद्भूतहितमत्यन्तमेतत्सत्यं मतं मम ।। Mahabharata, Shanti Parva

In the hoary past there was a truthful king named Harishchandra in India. In his dream he once gave away his entire kingdom to an unknown saint whom he had never seen before. Early in the morning when he woke up he told his dream to his minister and awaited the arrival of that saint. When the saint arrived, the king offered his entire kingdom to him. The saint insisted that he should give Dakshina (fee that accompanies gift) also. Harishchandra sold his wife, his son and (himself to a Chandala, an outcast), and managed to give the fee to the saint. Such was the irony of fate that he had to demand tax from his own wife who wanted to cremate his deceased son. Yet he did not forsake what according to him was intellectual truth and he was successful in observing truth in speech and in action. Because of his truthfulness. he acquired imperishable fame which will continue perhaps till the world lasts. The great Lord Rama hailed from the family of Harishchandra. Sage Valmiki, describing his conduct, writes: "Shri Rama never speaks two-sidedly.[1]" It is written in the Mahabharata that due to the power of truthfulness of Yudhishthira, the wheel of his chariot did not touch the ground but when, as directed by Shri Krishna, he said "Ashwatthama has been killed, whether man or elephant, I don't know",[2] his chariot began to move like an ordinary chariot, touching the ground, because he had quibbled. In order that untruth may not be spoken, a Yogi, a Sanyasi, a Brahmachari and those desirous of attaining self-realisation, should carefully see that their words are true, measured, unequivocal and helpful to others. Those who have to talk much, such as lecturers, preachers, professors, lawyers, often speak untruth unknowingly in the form of exaggerations, vilifications, false arguments, and fraudulent words. Even when they come to realise it, they do not confess because of their pride, greed or fear of punishment. Sons and daughters tell lies to their parents, disciples to their teachers, servants to their masters, wrong doers to Government officers or judges, and even husband and wife tell lies to each other. But when one confesses his fault, he is reformed, provided he has not committed murder. Even Government officers and judges who are bound by the law forgive trivial faults, if confessed. It is wrong to tell a lie even in play or fun, as it often has harmful consequences. Using words of praise to please others, telling lies to calm down obstinate and weeping children is generally considered insignificant, but it is wrong. By such actions the Samskaras

1. रामो द्विर्नविभाषते ।
2. अश्वत्थामा हतः नरो वा कुंजरो वा । Mahabharata

(mental impressions) of children, young men and old people are corrupted. The scriptures' final verdict is: 'Truth alone triumphs, not falsehood.[1]' Sometimes one commits evil by mistake, carelessness, laziness, ignorance or fear. For instance, through fear of torture one gives false evidence. Such fault is forgiven when a person speaks the truth. Even when he is not forgiven, he is given lighter punishment, which is the means of his improvement.

A true man should firmly and strictly keep his word and time. It may be that due to lack of time or some obstacle one may not be able to keep one's word, but one should make sincere effort to keep engagements. Before giving one's word one should think of the future pros and cons, but having once promised it is sinful and against Dharma to hesitate or not to fulfil it. Having given one's word, if one does not fulfil it, it is a breach of trust as well as of word. Subhashita-Ratna-Bhandagara says:—Those who deceive their friends, those who are ungrateful and those who commit breaches of trust, these three types of people will suffer torments in hell as long as the sun and moon last.[2] In this present age untruth predominates. One could write a big book to illustrate this.

Many people today do not fear or hesitate to act deceitfully for the fulfilment of petty selfish desires. They take bribes, betray confidence or do not keep their words. Giving one's word or making an appointment are not of much consequence today. Promises are broken so very often. Such detestable conditions have been observed specially since the partition of India into India and Pakistan. Since then many troubles have been pressing down the people. But instead of getting rid of disgraceful and false behaviour, they are clinging to it more and more. Truth has been thus praised: "If one weighs the merit of one thousand Ashwamedha Yajnas (a sacrifice) against truth, the latter will outweigh."[3] In ancient days kings desirous of attaining country-wide complete sovereignty used to perform Ashwamedha Yajna which involved huge expenditure.

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1. सत्यमेव जयते नानृतम् ।
2. मित्रद्रोही कृतघ्नश्च तथा विश्वासघातकः ।
   त्रयस्ते नरकं यान्ति यावच्चन्द्रदिवाकरौ । Subhashita Ratna Bhandagara
3. अश्वमेधसहस्रं च सत्यं च तुलया धृतम् ।
   अश्वमेधसहस्राद्धि सत्यमेव विशिष्यते ।।

Many serious problems present themselves in adhering to truth. There is a story which illustrates this. A deer passed by a saint who lived in a forest. A hunter came pursuing it and asked the saint which way the deer had gone. The saint had seen the deer pass by, but if he showed the correct way to the hunter, the deer would have been killed ; on the other hand, if he did not do so, he would be violating the vow of speaking the truth. Thus he was perplexed. If he spoke the truth, the deer would be killed; if not, the hunter would starve. If the saint pointed to the correct direction it would verily be the truth according to "Yatha Drishtam" (as has been seen). Truth should be spoken without any consideration of gain or loss. On the other hand, if the hunter was prevented from the sin of killing, there was chance of his reforming himself and giving up sinful deeds as Valmiki became a sage.

Physical Truth

Truth that has been understood in thought and expressed in words, when acted on is physical truth. Truth must be the same in mind, speech and action.

For right and truthful action there is what we may call a royal road. It is the way of great persons.[1] This is briefly defined in the scriptures. When students had completed their education and were about to enter a career, the teacher used to advise them that whatever they had found noble in his character should be followed by them and nothing else.[2] When settled in life, they should pursue the noble path of their parents, relatives and leaders of their communities. Such traditions sweetened the life of the society and its individuals and made it happy and peaceful. We are told that we should not deviate from the just and righteous way and should never hesitate to follow it.[3] The saint-poet Tulsidas says that there was a tradition in the family of King Raghu to keep the pledged word even at the sacrifice of life.[4] This was an index to the lofty character of Rama. He belonged to the family where traditionally the thoughts, words and deeds were identical and where there was no falsehood and moral impurity and where truth prevailed. The actions of the scions of such families were naturally noble and lofty.

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1. महाजना येन गताः स पन्था ।
2. यान्यस्माकं सुचरितानि तान्युपास्यानि नो इतराणि ।
3. न्याय्यात्पथः प्रविचलन्ति पदं न धीराः ।
4. रघुकुल रीति सदा चलि आई, प्राण जाएं वरु वचन न जाई ।

One who does noble acts knows no fear, rather feels happy and is full of courage. Good acts uplift the mind and body both. Tyranny, misconduct and wrong deeds are sins and adversely affect health and weaken character and impair understanding. A man badly inclined looks a tyrant. The appearance of hunters and dacoits becomes cruel and ferocious like that of cruel beasts. Their sweetness and loveliness disappear. It is well known that the very sight of noble persons gives happiness and inspires confidence but the sight of dacoits, hunters and corrupt persons arouses hatred, anger and repulsion.

Those whose thoughts, speech and actions coincide, possess magic in their speech. They develop a sort of magnetism. Under the influence of their words, people sacrifice even their lives. What was it that people would not do under the influence of Gandhiji in the last struggle for independence? When thoughts, words and deeds are at variance there is no effect or influence. If for the realization of Brahma there is no earnest effort, or there is lack of self-control and austerity, nothing can be achieved. But one can acquire perfection with self-discipline and sincere effort. There was once a great saint Amardas in Amritsar. His meetings used to be attended by a young widow, a situation which her mother-in-law did not like. One day the latter invited the saint to dinner where her mother-in-law insulted him. But the cruel words did not disturb the equipoise of the saint in the least. When he had finished, he said "Have you anything more to say, Mother?" On hearing this the woman showered more abuses on him. When she was silent, the saint spoke to her sweetly and calmly: "Mother, your daughter-in-law became a widow in her girl-hood and now she wants support in her life. What do you think is the better way of life for her? To lose her character and fall into the hands of a wicked rogue or to live in the society of saints, worship God and lead a noble life now and hereafter? I consider her as my daughter and wish her well". The old woman asked forgiveness. I witnessed this scene with my own eyes. The society of truthful saints is a source of real happiness. Many more illustrations can be cited, but they all point to the same truth that good society conduces to happiness, just as non-violence can be practised by a Sanyasi, a house-holder, a king, and his officers to the extent suitable to their position. Similarly a Sanyasi must practise truth in the fullest measure and a recluse or a Brahmachari, a house-holder, a king or his servants in a lesser degree. This rule applies to the practice of

the Yamas and Niyamas. A worldly life stands in the way of observing non-violence and the more it does, the more it obstructs the ways of renunciation.

3. ASTEYA (NON-STEALING)

Non-stealing is the third constituent of Yamas. Theft means unauthorised possession. To give up theft in thought, word and deed is non-stealing.

Intellectual non-stealing

Not even to think of appropriating, against the injunctions of scriptures, what belongs to others is non-stealing.[1] The idea of stealing first originates in mind. Non-stealing is therefore, defined as not even to think of wrongly appropriating things like edibles, clothes, money, property, land, woman and even knowledge. One should not think of stealing these things even in a dream.[2] What one has not earned, what has not been presented to him, is not his. The idea of stealing arises from deeds. The saints who lead a life of self-mortification become free from this proclivity, but even house-holders will get more or less free from this evil if they are not greedy. Of course, for a ruler it is extremely difficult, if not altogether impossible, to acquire such virtue. If the idea of theft is eradicated from the mind, then it will not take the form of action. One should, therefore, not fall a prey to greed and attachment and should uproot the idea of theft from one's mind. If due to greed, jealousy and attachment one conceals truth, knowledge or science, it is mental theft.

Theft of speech

One should never induce anybody by words to commit theft or dacoity. This is non-stealing. What happens is that when a person injured by somebody is himself unable to retaliate, he hires bad characters by bribe or other inducement and causes theft and dacoity to them. This is theft in speech. While lecturing, if a man deliberately does not properly explain a point and evades giving full answers or steals thoughts of others or expresses contrary to what he has seen or heard, it is theft.

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1. स्तेयमशास्त्रपूर्वकं द्रव्याणां परतः स्वीकरणम् ।
तत्प्रतिषेधः पुनरस्पृहारूपमस्तेयमिति । Yoga Sutra, 2-30.
2. परद्रव्येषु अनभिध्यानम् ।

A man may keep his thought secret and when questioned about it may say that it is nothing, then it is mental theft. He should express as he knows or as he has heard and should not conceal anything. Such behaviour is mental non-stealing.

Complete silence is very helpful in observing mental non-stealing. This is my personal experience. Those desirous of salvation observe identity of mind, words and actions.[1] They practise non-violence, truthfulness and non-stealing, unmindful of any loss or gain, and do not swerve from the path of rectitude under the influence of sexual desire, anger, greed, jealousy, fear and attachment. But this does not apply to a house-holder, because he has to think of loss and gain, joy and sorrow. His circumstances and his wordly affairs surround him. Rulers and wealthy persons are still more surrounded by such affairs but they are worthy of praise if they practise non-stealing in every sense.

Physical theft

As in the case of mental and vocal, so also in the case of physical theft, one should neither commit theft or looting nor cause anyone else to do so. This is defined as bodily or physical non-stealing.

To appropriate by deceit, intrigue or force things belonging to others, without their permission, is clearly a despicable act of theft. Those who commit such deeds have heen called thieves and dacoits in all ages, in all societies and countries, but sometimes such actions are committed even by those who become great later in life. To appropriate things by deceit, force or intrigue is certainly a theft, and those who misappropriate money are regarded as thieves and dacoits. In present days thefts by word and deed are so rampant that the columns of newspapers are full of news about them. There is hardly any country, province or village which is free from it. Such crimes increase due to the weakness of Governments and inadequate laws for proper punishment to the offenders. Manu has rightly said that it is just and adequate punishment which controls the people and constitutes Dharma.[2] Heavy punishment is inevitable till good education minimises or reduces such offences. Then alone peace

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1. मनस्येकं वचस्येकं कर्मण्येकं महात्मनाम् ।
मनस्यन्यत् वचस्यन्यत् कर्मण्यन्यत् दुरात्मनाम् ।।
2. दण्डः शास्ति प्रजाः सर्वाः, दण्डं धर्मं विदुर्बुधः ।

will prevail. In the history of India, there was a time when not only an individual or a community, but the entire country was pure and honest. The reign of king Dasharatha is described as thus. In Ayodhya, the capital, nobody starved or stole or abstained from performing daily sacrifices. Nobody was born of parents belonging to different castes. No one was in a state of fear. Nobody was low or base and none was unemployed.[1] Another king named Ashwapati seeing that saints who came to him as guests were hesitating to take the meals served to them, said: "In my kingdom there exists neither a thief nor a coward, nor a drunkard ; you cannot come across any person with a bad character."[2]

Now the question arises as to whether it is proper for a man to steal to sustain his life when no food is ordinarily available and there is the fear of death by starvation. There is the story in the Puranas that in such circumstances sage Vishvamitra stole, from the house of an untouchable, dog's flesh and saved his life. Yoga, of course, says that a man desiring liberation from the cycle of birth and re-birth should not in any case give up the vow of non-stealing, but one who loves his body more than morality may ignore this view when faced with extreme difficulty. The story says that exhausted by a long journey, Vishvamitra entered the cottage of his brother. To satisfy his hunger he plucked some fruits from the trees there but immediately recalled that he had committed a theft because he had not obtained previous permission from the owner of the trees. Then the sage wanted voluntarily to inflict punishment on himself but his brother told him that his action was not punishable. Then the sage went to the king to receive punishment for the offence committed but the king replied that if the owner of the fruits himself did not consider it an offence, why should the Government take cognizance of it ? But Vishvamitra felt so deeply anguished that he himself amputed his own hand with which he had plucked the fruits. He was then observing the vow of non-stealing in mind, word and deed. However, he had committed with his body the offence of stealing because he was in desperate need and forgot for a moment what he was doing. Even then, he inflicted on himself such a severe punishment. This indicates the loftiness of his character which

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1. नानाहिताग्निर्नायज्वा न क्षुद्रो वा न तस्करः ।
कश्चिदासीदयोध्यायां न चावृत्तो न संकरः ।। Valmikiya Ramayana

2. न मे स्तेनो जनपदे न कदर्यो न मद्यपः ।
नानाहिताग्निर्न चाविद्वान् न स्वैरी स्वैरिणी कुतः ।। Mahabharata

is an example for others to emulate.

I used to reside in Kashmir near Vairinag and there lived close by a notorious thief and rogue named Azija. He was seen by my neighbours hovering about my cottage and they warned me about him. Later on, one day I met him and brought him to my cottage and said to him affectionately: "You may take anything that you like from my cottage, I shall not speak about it to anybody. You may also take away the little money I have. This will save you the trouble of coming this side. Select the thing you want and I shall leave it at your residence". My talk and behaviour impressed the thief so deeply that he fell at my feet and said: "Sir, excuse me. Thinking that God is present everywhere and sees everything, I swear by your feet that henceforth I will not commit any theft or dacoity."

When I was living at Amritsar, a man named Lal Singh used to visit me sometimes. I learnt that he used to go to distant places for committing thefts. One noon he came and surveyed my cottage. I said: "Lal Singh, do not you bother to come here during the night. Take away just now what you want." The man felt ashamed and said, 'The world is wide enough to thieve on. Why should I commit a theft on a saint.' I then spoke to him for some time and by God's grace so deep was the impression on him that he gave up thieving and became a Sadhu. He turned to be a disciple of some Mahant and began to live with him. When he next met me he explained to me the change in his life and expressed great thankfulness.

It is laid down in the scriptures that the possession of what has not been earned by oneself or given by its owner is a theft.[1] Therefore, one should not covet in mind or take by action what does not belong to one. The great seers have declared that it is a theft.[2] The worldly householders consider loss and gain before they proceed to do an act, but one whose aim is emancipation from the cycle of birth and death should follow in mind, word and deed the Yamas and Niyamas without any consideration of loss and gain, life and death and name and fame. Nothing makes such men swerve from the path of non-stealing. Greed, attachment or anger do not affect them. When a man is thus established in the virtue of non-

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1. अदत्तानामुपादानं हिंसा चैवाविधानतः, परदारोपसेवा च ।
2. मनसा वाचा कर्मणा परद्रव्येषु निस्पृहः ।
   अस्तेयमिति सम्प्रोक्तं ऋषिभिस्तत्त्वदर्शिभिः ॥

stealing, nobody steals what belongs to him. Yoga Shastra says that when a man has acquired this virtue his property would never be stolen.[1] He acquires jewels, i.e., any precious thing that he desires. The Vedas further say that a man should enjoy what has been vouchsafed to him by God or what he has inherited from his parents or what others have willingly given to him. He should never covet what is not his. It is only powerful and irrepressible greed which induces him to commit sin and offence. But remember also that if a man is well off and does not give some part of his earning to a person who is suffering from want and deserves help, it is stealing. One should, therefore, cultivate and follow the virtue of non-stealing in every respect. This is what the Vedas and the Smritis enjoin.[2]

4. BRAHMACHARYA (CELIBACY)

The fourth constituent of Yoga is very important. It is Brahmacharya. It means a behaviour which brings a young man nearer and nearer to God, and hence it is glorified in the Vedas, Smritis and Puranas. Ordinarily, the span of human life is one hundred years, divided into four parts. Of these, the first consists of Brahmacharya. The commentator Vyasa defines Brahmacharya as the control of the genital organs.[3] The authors of the Smritis have laid down that at the age of five or six years boys and girls should be admitted to schools situated at a distance of three or four miles from cities and towns. These schools should be run by experienced persons, males or females who have renounced worldly life. Under the guidance of such teachers, boys till the age of 25 and the girls till the age of 16 or 17 should receive education in separate schools in religious and secular subjects. In olden days, princes, and sons of ordinary people both, during their student life, had to beg for their food and clothes and lead a life of complete celibacy. Manu says : A student residing under the guidance of his preceptor should observe the Yamas and Niyamas and keep his sense organs under control and try for the upliftment of his soul.[4] He should take his daily bath and after prayers perform sacri-

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1. अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् । Yoga Sutras, 2-37
2. तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्यस्विद्धनम् । Yajurveda, 40-1
3. ब्रह्मचर्यं गुप्तेन्द्रियस्योपस्थस्य संयमः ।
4. सेवेतेमांस्तु नियमान् ब्रह्मचारी गुरौ वसन् ।
सन्नियम्येन्द्रियग्रामं तपोवृद्धयर्थमात्मनः ।। Manu, 2-175

fice, and then bow to his teacher. Students should sleep in separate beds, should never tell lies or commit theft and should abstain from eating meat and using scents or having a massage. They should not eat pungent and hot or sweet things and should not take purgatives. They should not use collirium, umbrellas, shoes or intoxicants. A student should never gamble or witness a drama. He should never entertain sexual desire and should avoid feelings of anger, greed and attachment. He should not indulge in gazing at women, because it provokes sexual desires. He should also abstain from conversation with them so that he preserves his vital energy. The scriptures, however, say that he should control not only genital organs but all the organs. For a Brahmachari it is essential to discipline all his organs. Without it the Brahmacharya is not complete.[1] While observing discipline, he should study the Vedas and the Upanishads and all other branches of Vedic and secular knowledge and should simultaneously continue to practise the Asanas, breathing exercises, meditation and concentration. In the three succeeding stages of his life the knowledge of the Vedas will help him to prepare for liberation. As to his conduct and etiquette, Manu says that in the morning and at night before going to bed a student should pay respects to his teachers and other scholars because their blessings prolong his life and help him in acquiring knowledge, fame and physical strength.[2] He should always obey his teacher and should take meals after him. He should supply his teacher with fuel and water for bath and should never occupy a higher seat than that of his teacher nor sit on a seat equal to his. He should not enter into discussions with him nor speak nor hear evil about him. Manu says that a student who maligns his teacher or finds faults with him becomes in his next birth either a dog or a donkey, and one who cheats his teacher or robs him of his property becomes a reptile, and the one who is jealous of his teacher takes the birth of a petty moth.[3] In the present age also students who receive education at their homes or in the cities should observe such discipline as far as possible. The Western system of education has ended the old noble way of conduct, but so far as possible students should respect

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1. सन्नियम्येन्द्रियग्रामम् ।
2. अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।
चत्वारि तस्य वर्द्धन्ते आयुर्विद्या यशो बलम् ।। Manu, 2-121
3. परीवादात् खरो भवति श्वा वै भवति निन्दकः ।
परिभोक्ता कृमिर्भवति कीटो भवति मत्सरी ।। Manu, 2-201

their teachers. It is possible to liquidate the debt due to the parents but it is not possible ever to be free from indebtedness to one's teacher. Because, it is he, who equips the young man with the necessary knowledge for leading a successful life. The teacher imparts knowledge for success in this life and also for life beyond, Till the twentyfifth year of his life, a student should continue to acquire religious and secular knowledge, build his body, and then choose one of the three ways open to him. If his aim is to obtain liberation or Moksha he should lead a life of celibacy and practise Yoga for the realisation of the soul or Brahma or he may renounce the world after completing his education. The second way is to become Rudra, that is, he may acquire further knowledge and then enter the life of a house-holder. The third way is that he may immediately take to the life of a house-holder. If he engages in acquiring knowledge up to the age of thirtysix he is called Rudra, if till the age of fortyeight, he is called Aditya ; and one who is a life-long celibate is called Naishthika Brahmachari. A student who marries at the age of 25 is called a Vasu. The edifice of life becomes strong and lasting if it rests on the foundation of Brahmacharya. A student who leaves his studies at the age of twentyfive years and wants to lead the life of a house-holder has to conduct himself in a manner prescribed in the scriptures.

The different stages of life are discernable not only among human beings but also among the animals, birds and other beings. Manu says: "as the rivers ultimately find repose in the sea, so the Brahmachari, Vanaprasthi and Sanyasi find repose in a house-holder, because they have to depend upon him for food and clothing during their life.[1] Hence the Vedas and Smritis extol the life of a house-holder. This makes it clear that those going through other stages of life should not feel conceited. The life of a house-holder is not inferior to that of others, rather it is the best. Our wise ancestors have characterised the life of a house-holder as a laboratory, where all sorts of experiments are made. It is meant for those who feel inclined to enjoy the comforts of life with their aim fixed on lofty objects. One duty of a house-holder

1. सर्वेषामपि चैतेषां वेदस्मृतिविधानतः ।
गृहस्थ उच्यते श्रेष्ठः स त्रीनेतान् बिभर्ति हि ।।
यथा नदी नदाः सर्वे सागरे यान्ति संस्थितिम् ।
तथैवाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम् ।। Manu, 6, 89-90

is to procreate, so that the continuity of his family is sustained, but it should be noted that the life of a house-holder is not meant for profligacy or dissolution. The Vedas and the Smritis emphasise this point repeatedly. Anything which stands in the way of liberation is to be avoided or subdued and one should keep his aim steadfastly fixed. Such traditions must develop in all families and for this purpose a young man at the age of 25, after completing his education, may marry a girl of at least sixteen and then enter into worldly life, promising to himself that he would shape his further conduct according to the directions given in the sacred books. As the marriageable age of a bride is prescribed much less than that of her bridegroom, it is evident that her intellectual equipment would be less than that of her match. It is laid down in the sacred books as to what the daily religious duty of a householder is, but the greatest emphasis is put on the regulation of sexual life. Procreation is defined as a sacred sacrifice to be accompanied by a variety of religious rites. It is not an action which anybody should be ashamed of. It really means that some great person is being invoked to take his birth. Marriage is, therefore, called a Sanskara. The same tree planted in different manners produces fruits of different flavours and the metallic preparations manufactured with different catalytic agents possess different properties. This applies equally well to the science of procreation.

After conception the husband should abstain from sexual intercourse so long as the child continues to suckle. If a man does not observe this rule he will not only injure his health but the children born to him will be weak and will inherit his bad propensities. When a man is dominated by sexual desire, every cell of his body is permeated by it, and the foetus in the womb is badly affected by the union of the couple. The child inherits the sexual propensity of its parents.

Years ago I was staying with Lala Bishandas ji at Bombay. One day he came to me and said: "Come along, Sir, I shall show you the influence of this Kaliyuga. I went and saw naked children about four years old trying to indulge in sexuality. They belonged to a neighbour, whom I asked how long after conception he had abstained from sexual intercourse. He confessed to me that he indulged in sexual pleasure almost every week. When I explained to him the conduct of his children, he felt ashamed and promised that in future he would abstain from such behaviour.

The present system of co-education in which boys and

girls study together leads to corruption even in childhood. We daily read news of such events in the local and foreign papers. As a result of the inspection of a Government Girl's School, Amritsar, it was discovered that thirty per cent of the girls had had sexual experience. An American doctor named Robins who conducted medical tests of children's schools says that in the High Schools of New York there were 15,000 unmarried girls but only one out of every three could be called a real virgin. This is what is happening in the foreign educational institutions where they can spend a large amount of money on inspection. The condition of Indian schools is still worse. In ancient times, India was reputed for the character of its people, but due to mental slavery we are copying the western system which is responsible for the destruction of India's cultural greatness. The ancient Vedic culture and religion are fast vanishing and it would not be an exaggeration to say that our cultural heritage is being deliberately destroyed in order that we may not be accused of sectarianism. But does secularism mean agnosticism ? Religion has been defined as the conduct according to the Vedas and Smritis and life led by noble persons and also according to the approval of our own conscience[1]. Our scriptures state and wise persons are of the opinion that the educational institutions for boys and girls must be quite separate so that future generations of India may once more regain their renown for their character, intellect, spirituality and physical strength.

Those who follow the path of the Vedas and Smritis deserve all respect. The gist of their teachings is that to repay the debt due to parents, it is sufficient to beget two or three children. After that a man should lead a life of self-control and serve his country to the best of his capacity. The main object of his life must be spiritual progress. Persons who while leading the life of a house-holder in which there are opportunities of sexual temptations lead a life of regulated celibacy deserve all praise. Sexual indulgence causes great weakness. The seminal energy is the source of bodily health. Therefore, all great men have laid great stress on celibacy. Sushruta, the great physician, has said that the seminal fluid is sacred and invigorating. It is the essence and the main support of life and consists of blood and marrow, and, therefore, it is all vigour. It pervades and sustains the body. It is a treasure which should be preserv-

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1. वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥ Manu, 2-12

ed.[1] Manu further says that one should not share his seat even with one's step-mother, sister or daughter. The organs of sense are not easily controllable and lead to the fall of even educated people.[2] One should not, therefore, regard his life as a house-holder as a period of unbridled sexual pleasure.

Wise men have said that unrestricted sexual pleasure does not give satisfaction. The greater the enjoyment, the stronger is the desire to enjoy it. It is just like pouring butter into fire. Hence, men who have their wives' company mainly for procreation and then return to the life of celibacy and who after begetting two to four children again become celibates deserve all respect, and their off-springs also grow to be good and respectable. Some Smritis have laid down that a man may have up to ten children. They do not seem to advocate a good principle. Man must rise above the animals and aspire for a life divine. A life of sexual pleasure is an endless indulgence. Self-control is, therefore, a noble virtue though attainable only by a few. Bhartrihari has rightly remarked that we may come across many persons able to kill elephants and lions but we meet only a few who are able to suppress their sexual desire.[3] From men and demons right down to the tiniest insects all beings are slaves of sexual desire and it seems as if this is the be-all and end-all of life and there is nothing else that a man should engage in. Marriage is, therefore, considered the only way to satisfaction in life. But in fact marriage leads to countless troubles and complications. From sexual action come children who have to be brought up and educated for earning a livelihood in life and then one has to think of their marriages and their children. Thus, the chain of attachment becomes endless and man continues to suffer till death. It has also been witnessed that sometimes even several wives do not bring satisfaction. There was a time in our country during Muslim rule when wealthy persons and rulers married many wives and had Harems full of slave girls. In Arabia, women were treated as sheep and goats. This custom travelled to our

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1. शुक्रं सौम्यं सितं स्निग्धं बलपुष्टिकरं स्मृतम् । गर्भबीजं वपुःसारो जीवस्याश्रय उत्तमः ।।
ओजस्तु तेजो धातूनां शुक्रान्तानां परं स्मृतम् । हृदयस्थमपि देहस्थितिनिबन्धनम् ।।
Sushruta.

2. मात्रा स्वस्रा दुहित्रा वा न विविक्तासनो भवेत् ।
बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति ।। Manu, 2-215

3. मत्तेभकुम्भदलने भुवि सन्ति शूराः, केचित् प्रचण्डमृगराजवधेऽपि दक्षाः ।
किन्तु ब्रवीमि बलिनां पुरतः प्रसह्य, कन्दर्पदर्पदलने विरला मनुष्याः ।। भर्तृहरि

country along with the Muslim rulers. This institution has now disappeared along with the monarchies.

Of the organs of sense the genetal organ is the most powerful and therefore very difficult to control. One who practises the vow of Brahmacharya is advised to give the greatest importance to exercise control over it. In our history and Puranas there are many instances of persons who for the salvation of their souls observed lifelong celibacy. But if a census is taken we cannot, perhaps, count more than one hundred such persons since the world came into existence. This shows that the observation of the vow of Brahmacharya is an extremely difficult task. Hence it was that the ancient sages gave it the greatest importance and laid down regulations for the different stages of human life.

The writers of the Smritis, following the Vedas, have enjoined that when grandsons are born the grandfather should renounce home and take to Vanaprastha way of life. He should entrust the care and custody of the family to his eldest son and retire either alone or with his wife to forests for leading a life of contemplation and meditation. If his wife accompanies him, the couple should observe strict celibacy and should desire nothing else but the realization of the self. They should live on begging or reside in schools, Ashramas or the Gurukulas. They should live separately and work as teachers and in their spare time they should engage themselves in prayers and meditation. Such persons can impart education to students more properly and efficiently than even lifelong celibates, because they possess experience of household life in which they had to bring up and educate children, and they understand the difficulties of young boys and girls. The ancient schools were conducted by such persons or sages and in their schools thousands of Brahmacharis received education in various subjects. One may continue to do daily prayers and sacrifices and carry on his study or write books but his aim must be fixed on the elevation of the soul. Upnishads, Smritis, Philosophies and the Puranas are the creations of the people who, after having led household life, retired to forests. Thus, after experiencing the life of a householder, they led the life of self-realization. This system led India not only to happiness and prosperity but also to stand at the forefront of the communities of the world in respect of self-realisation. If the old system is now re-adopted, it will lead not only to worldly happiness and prosperity but also to spiritual happiness. After passing through such experiences when a men has reached the age of seventyfive he should proceed further and take to Sanyas.

Manu says that during the third part of his life a man should practise various austerities and vows. He must root out all love of sense objects and then enter the fourth part of his life in order to impart to others the treasures of spirituality he has acquired.[1] He should live on public charity dedicating his life wholly to the good of the society. As Sanyas means complete renunciation, he must give up all anxiety about life and death and consign his body to destiny.[2] Manu says that the sole desire of a Sanyasi must be salvation. He should not cling to his body or entertain any desire of sensual pleasure. He should take very little and restricted food and internalise his sense organs when they tend to go out. He should practise extreme harmlessness to animals and experience oneness with all beings. By the practice of highest concentration he can proceed on the path of salvation. The fourth stage of life should be a period of celibacy because it is by Brahmarcharya that one can devote himself exclusively to the attainment of the highest self.[3]

Yajnavalkya says that in all circumstances sensual pleasures should be avoided mentally, vocally and physically. This is called Brahmacharya, to be observed particularly by a Sanyasi, Vanaprasthi and Brahmachari.[4] A householder is permitted to engage in sexual intercouse for procreation only, but according to certain regulations. The scriptures thus lay down that a man must observe Brahmacharya for seventyfive years of his life, in mind, speech and body.

Intellectual Brahmacharya

It is said in the Gita that when a man broods over the objects of senses he develops attachment towards them and it is from this attachment that the desire springs.[5] It is,

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1. वनेषु च विहृत्यैवं तृतीयं भागमायुषः ।
   चतुर्थमायुषो भागं त्यक्त्वा संगान् परिव्रजेत् ॥ Manu, 6-33
2. अध्यात्मरतिरासीनो निरपेक्षो निरामिषः ।
   आत्मनैव सहायेन सुखार्थी विचरेदिह ॥ Manu, 6-49
3. अल्पान्नाभ्यवहारेण रहः स्थानासनेन च । ह्रियमाणानि विषयैरिन्द्रियाणि निर्वत्तयेत् ॥
   इन्द्रियाणां निरोधेन रागद्वेषक्षयेण च । अहिंसया च भूतानाममृतत्वाय कल्पते ॥
   Manu, 6,59
   सूक्ष्मतां चान्वीक्षेत् योगेन परमात्मनः । Manu, 6-60
4. मनसा वाचा कर्मणा सर्वावस्थासु सर्वदा सर्वत्र मैथुनत्यागो ब्रह्मचर्यं प्रचक्षते ॥ या० सं०
5. ध्यायतो विषयान् पुंसः संगस्तेषूपजायते ।
   संगात् संजायते कामः कामात् क्रोधोऽभिजायते ॥ Gita, 2-62

therefore, not desirable to read such books or see such objects or hear such conversations as provoke sexual desire.

As sexuality is associated with woman, Sushrut says that to dwell on her memory, to indulge in talk with her, to gaze at her repeatedly or share entertainment with her leads to desire her company.[1] All these actions are, therefore, tantamount to intercourse, and to avoid them completely is Brahmacharya. Sushrut classifies Brahmacharya as mental, vocal and physical.[2] Evil desire corrupts the mind and induces a man to commit a breach of his vows in words and deeds. This reminds me of an instance. Palaram, a resident of Kapurthala, left his two wives, renounced home and came to Amritsar. He made such an advance in Yoga that his state of samadhi used to last for several days. To test his power of concentration, some one mischievously placed a burning coal on his thigh when he was in that state. It wounded his thigh but he remained unmoved. He was so popular that several house-holders used to come to serve him and pay respects. Among them was a lady from Peshawar who served him devotedly. Palaram felt so much moved by her service that he took up a house in Namak-ki-Mandi and began to live with her there. The result was that his renunciation and concentration vanished completely—attachment disturbs the intellect. Manu has, therefore, enjoined that a man should not share the same seat even with his stepmother, sister or even daughter in a lonely place because who knows when the impulse may spring up! It is, therefore, necessary that a man should always be intellectually watchful.

Brahmacharya in Speech

A Brahmachari should have control over his speech as well. Obscene songs should be avoided. Secret conversation should not be indulged in, unseemly jokes should not be cast and looks should not be dwelt on. If these things are indulged in, they provoke sexual urge. Formerly, there were no cinemas. Now they are the rage but a Brahmachari of good character should avoid them.

Bodily Brahmacharya

The observance of bodily Brahmacharya is not quite so difficult for those who practise it in mind and speech. One

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1. स्मरणं कीर्तनं केलिः प्रेक्षणं गुप्तभाषणम् । संकल्पाध्यवसायश्च क्रियानिर्वृत्तिरेव च ।।
2. एतन्मैथुनमष्टांगं प्रवदन्ति मनीषिणः । विपरीतं ब्रह्मचर्यमेतदेवाष्टलक्षणम् ।।

who is observing physical Brahmacharya should control his genital organ. He should not touch, embrace, kiss or enjoy the company of women, should not travel with them, should not mix up with them in fairs and festivals and should not accept service by female nurses, because it harms Brahmacharya. Indians are now aping western manners. They dance with and kiss women, which is against Indian culture and has very undesirable consequences. Such actions are the various phases of sexual intercourse. The food of a Brahmachari should, according to medical science, be easily digestible and nourishing. Irritants and indigestables should be avoided because they cause wet dreams. A Brahmachari should not unnecessarily touch his genital organ or stoop to masturbation. He should always put on underwear or kaupina. He should not gaze at handsome women or touch their bodies because it is very provocative.

There is a story of king Bhartrihari who was a virtuous and powerful monarch. His queen was Pingla, who fell in love with her coachman. When Bhartrihari came to know of it, he renounced his kingdom and wrote his well-known book 'Bhartrihari Shatakam', which begins as follows :

"She who was constantly in my mind, does not care for me and has fallen in love with another man, who himself is in love with another woman; while the another woman is in love with me. Therefore, fie on my wife, on her lover, on Cupid, on me, and on the woman who loves me."[1]

A writer says that one should not make too near an approach to a king, fire, teacher and woman. One should keep at a respectful distance from them, because if you are intimate with them you are sure to suffer, but if you keep at a respectful distance you are likely to benefit.[2]

Woman is regarded as the means of satisfying sexual desire but she throws a man into the whirlpool of problems. He gets seized in the cycle of birth and death. But a man who has control of his organs of sense does not need a woman or the life of a house-holder. Nothing is, in fact, more worthy of pursuit than self-realization. Those who have had self-realisation say that their indebtedness to parents, teachers and

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1. यां चिन्तयामि सततं मयि सा विरक्ता, सान्यमिच्छति जनं स जनोऽन्यसक्तः ।
अस्मत् कृते च परितुष्यति काचिदन्या, धिक्तां च तं च मदनं च इमां च मां च ।।

2. अत्यासन्ना विनाशाय दूरतश्च फलप्रदाः । मध्यभावेन सेव्यन्ते राजा वन्हिः गुरुः स्त्रियः ।।
Subhashita Bhandagara, 162-124

sages is liquidated. In a book named 'Go Raksha Paddhati' it is said that if a man preserves his seminal fluid, his body becomes brilliant and fragrant. It gives him such vigour that he does not fear even death. Seminal fluid is really the support of life.[1] In the philosophy of the Yoga also, it is said when Brahmcharya or celibacy is established, the man acquires supernatural qualities. One of the powers which he acquires is that he can instil in the hearts of his students the knowledge of the Yoga. The body of a Brahmachari is radiant, handsome and agile and he is so healthy that his countenance beams with vigour, joy and fearlessness.[2] In Atharva Veda, there is a Sukta on Brahmacharya. Among many things, it says that a Brahmachari alone is a good teacher, a good king and successful protector of the people. He shines in the world and dominates all like Indra.[3] It was with the power of Brahmacharya that the gods defied death.[4]

5. APARIGRAHA (Non-Covetousness)

It is the fifth Yama. The literal meaning of Aparigraha is non-accumulation of worldly objects, caused by covetousness and attachment. The commentator Vyas says that non-covetousness is attained by remaining detached from the enjoyment of sense objects. Such enjoyment leads a man to gather and preserve things which satisfy the sense organs. This, then, leads him to commit Himsa in one way or the other. This tendency, therefore, must be given up[5].

Intellectual non-covetousness

It is a known fact that after deliberation and discrimination, when our intellect leads us to a certain line of action, we carry out that action and adhere to it. This rule works everywhere because it is our power of discrimination which makes us understand what is pain or pleasure.

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1. सुगंधो योगिनो देहे जायते बिन्दुधारणात्, यावत् बिन्दु स्थिरो देहे तावत्कालं भयं कुतः ।
चित्तायत्तं नृणां शुक्रं शुक्रायत्तं च जीवितम्, तस्माच्छुक्रं मनश्चैव रक्षणीयं प्रयत्नतः ॥
Goraksha Paddhati
2. ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः । Yoga Sutra, 2-38
3. आचार्यो ब्रह्मचारी ब्रह्मचारी प्रजापतिः, प्रजापतिः विराजति विराड् इन्द्रोऽभवद्वशी ।
Atharva Veda, 11-5-16.
4. ब्रह्मचर्येण तपसा देवा मृत्युमुपाघ्नत । Atharva Veda, 11-4-19.
5. विषयाणामर्जनरक्षणक्षयसंगहिंसादोषदर्शनादस्वीकरणमपरिग्रहः ।
Vyas Bhashya, Yoga Darshana, 2-30.

If the intellect does not accept what pleases the sense organs, then we will follow the intellect and not the sense organs.

When our intellect is immersed in a certain thought, then our ears will not hear anything and eyes will not see anything. Only when the intellect impels the organs towards anything, then they grasp it. When our intellect, which has the power of discriminating between right and wrong, decides that the collection or possession of certain objects will not do any good and involve sin, then it will not accept them, and evil desire, anger, greed, or fear will not affect it. This kind of attitude is intellectual non-covetousness, and other than this is covetousness.

Now, the question arises why should sense objects be abhorred ? It is necessary because attachment to them leads to bondage. Their enjoyment creates fear of death. The Garuda Purana says that the moth, elephant, deer, black-bee and fish are each attached only to one object and yet lose their lives, but man is attached to all the objects of the five senses. No wonder, therefore, that they destroy him.[1] We see that moths attracted by the flame of a lamp lose their lives by falling into the fire. Similarly, when a man in his youth falls hopelessly in love with a pretty woman he destroys himself. Attracted by sense of touch the mighty elephant is entrapped. Those who catch elephants dig a deep ditch and cover it with bamboos and grass and place an artificial or real she-elephant near it. Attracted by her, the elephant falls into the ditch. Those who trap deer, spread a net and play a sweet tune. Attracted by it the deer runs to the net and is caught in it. Even so the black-bee, which loves a sweet smell, perches on a lotus flower and does not fly away. When evening approaches, the flower closes. The bee is caught in it and is suffocated to death. The fisherman ties pieces of flesh to a hook and throws it into the water. The fish swallows the bait and is caught and killed. A poet, therefore, says that the only difference between poison (Vish) and the sense-objects (Vishaya) is that the poison kills when it is eaten while the sense-objects kill just when they are thought of.[2] If even one of the organs feels drawn towards its objects, the under-

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1. पतंगमातंगकुरंगभृङ्गमीना हता पंचभिरेव पंच ।
एकः प्रमादी स कथं न हन्यते यः सेवते पंचभिरेव पंच ।। गरुड़ पुराण
2. विषस्य विषयाणां च दृश्यते महदन्तरम् ।
उपभुक्तं विषं हन्ति विषयाः स्मरणादपि ।। सुभाषित

standing of the man begins to decline like water escaping through a small hole in a pot. A Yogi should, therefore, control his mind and sense-organs. But he should not needlessly cause pain to his body. He should keep his mind fixed on the desired aim.[1] A Yogi does doubtless commit a lapse if he feels attached to sense objects. He should control them and attain non-attachment.[2] He should, therefore, try to control his sense organs as a charioteer controls his horses. One should use the sense objects in a detached manner.[3] He should not feel pleasure when he gets what he desires, nor should he feel aversion when anything undesirable takes place.[4] By doing so he will make continuous progress on the path of non-attachment.

Verbal Non-covetousness

Verbal non-covetousness is a very general term. It means that one should not indulge in falsehood, should not use harsh and intriguing words, should not speak ill of others and should not be too talkative. Speech should not be abused under the influence of greed, attachment, anger or evil desires at any time or in any place. No one should be encouraged by words to indulge in sense objects. We should not make unnecessary requests to anybody nor crack jokes. Silence is very helpful in attaining verbal non-attachment.

Material Non-attachment

It means that we should not accumulate wealth more than what is absolutely necessary. Our own earned property should be used only to the extent necessary for the maintenance of our family and should not reach the stage of luxury. If too much property is acquired, others are deprived of their food and clothes and curse us and the accumulation involves us in more time and labour and may even involve *hinsa* or killing in some form. The protection of the property

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1. इन्द्रियाणां तु सर्वेषां यद्येकं क्षरतीन्द्रियम् । तेनास्य क्षरति प्रज्ञा हते पात्रादिवोदकम् ॥
वशे कृत्वेन्द्रियग्रामं संयम्य च मनस्तथा, सर्वान् संसाधयेदर्थान् अक्षिण्वन्योगतस्तनुम् ॥
मनु, 2-99-100
2. इन्द्रियाणां प्रसंगेन दोषमृच्छत्यसंशयम् । सन्नियम्य तु तान्येव ततः सिद्धिं नियच्छति ॥
मनु, 2-93
3. इन्द्रियाणां विचरतां विषयेष्वपरिहारिषु ।
संयमे यत्नमातिष्ठेद् विद्वान्यन्तेव वाजिनाम् ॥ मनु, 2-88
4. श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च, भुक्त्वा घ्रात्वा च यो नरः ।
न हृष्यति ग्लायति वा, स विज्ञेयो जितेन्द्रियः । मनु, 2-98

causes anxiety and makes the successors luxurious and brings them a bad name. The result is likely to be greater and stronger worldly bondage.

If persons in all the four stages of life (Ashramas) practise non-covetousness the world would be considerably happier. A man should first determine what he wants and enjoy nothing more than that. Then the present hellish world would be converted into a heaven. To those who are fortunate enough to get more than what they require, the Vedas say that what is superfluous should be given for a good cause and what is absolutely necessary should be enjoyed, but in no case should one covet the property which belongs to others.[1] If he sees others in a prosperous condition he should not feel jealous. His attachment to family or any other person should not lead him to possess what he does not need. To accumulate superfluous wealth at any time or place out of sheer greed is not justifiable. To abstain from it is material non-covetousness, that is Sharirik Aparigraha.

The noble way of life is to feel satisfaction by what one has acquired through his honest labour. If persons in all the four stages of life do not accept anything without rendering adequate service and consider that un-earned acquisition will not conduce to their general welfare, there would be greater happiness in the world. A Sanyasi, a Vanaprasthi or a Brahmachari, who accepts charity from a house-holder without doing him any service, becomes his debtor in one form or another. They should repay the debt; otherwise they would never succeed in reaching their true goal. The acquisition of wealth does not so much lead to happiness as to troubles. Such wealth is sometimes stolen by dacoits or thieves or acquired by the Government through taxation.[2]

The earning of wealth causes great hardship and troubles. The greater the wealth, the stronger the attachment to it. People who are really wise do not, therefore, care for earning more than what they need. A non-covetous Brahman is he who possesses only a potful of grain.[3] Kaiyyat, a great commentator of Mahabhashya, was such a Brahman. He lived in Kashmir and never possessed more than a potful of cereals. The king of Kashmir heard of him and sent him one

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1. तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्यस्विद्धनम् । Yajurveda, 40
2. जनयन्त्यर्जने दुःखं तापयन्ति विपत्तिषु ।
   मोहयन्ति च सम्पत्तौ कथमर्थाः सुखावहाः । सुभाषित
3. कुम्भीधान्याः ब्राह्मणाः ।

day a cartload of grain and clothes, but the scholar would not accept them. The king then said to him that a great scholar in his kingdom, living in want, was no credit to the state, but the scholar said, "If you feel pained by my way of living, then I can leave your country," and one day he actually slipped away to the Punjab. Numerous such instances may be quoted. Yoga-Sutra says that the man who is firmly established in non-covetousness begins to understand what he is and what he was and what he is likely to be in his next birth and also whether he will obtain liberation from the cycle of birth and death.[1]

1. अपरिग्रहस्थैर्ये जन्मकथंता सम्बोध: । Yoga, 2-39

CHAPTER II

NIYAMAS (Observances)

(The Second Constituent of Yoga)

The books on Vedanta lay down that an aspirant who has already drilled and disciplined himself and has also withdrawn himself from all unnecessary wordly desires is alone fit for learning lessons on knowledge of God. One who has practised the virtues of Shama, Dama, Titiksha and Uparati, deserves to receive lessons in Vedanta Philosophy. These virtues are included in Aparigraha. Shama means control of the mind, Dama denotes control of the senses and Titiksha signifies tolerance of pain caused by non-fulfilment of desires, while Uparati connotes renunciation of pleasures. When our sense-organs do not get their food they and the mind are perfectly calmed.

Non-convetousness or Aparigraha, therefore, can be briefly defined as the complete renunciation of the desire to enjoy the sense-objects and also to feel withdrawn from sins like violence, greed, etc.

According to Yajnavalkya the Niyamas are ten :—austerity, contentment, faith in God and Vedas, charity, worship of God, knowledge of philosophy, recitation of mantras, modesty and daily sacrifice.[1] Shrimad Bhagwat gives eleven constituents :—purity, austerity, sacrifice, chanting of God's name, hospitality, faith in and devotion to God, pilgrimage, benevolence, contentment and service of the teacher.[2] But Yoga Darshana names only five—purity, contentment, austerity, study of scriptures and worship of God.[3] These are the main Niyamas. We will now define these five constituents.

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1. तप: सन्तोष ग्रास्तिक्यं दानमीश्वरपूजनम् ।
   सिद्धान्तवाक्यश्रवणं ह्री मति च जपो हुतम् ।
   नियमा दश प्रोक्ता योगशास्त्रविशारदैः ।। Yajnavalkya Samhita
2. शौचं जपस्तपो होमः श्रद्धातिथ्यं तथार्चनम् ।
   तीर्थाटनं परार्थेहा तुष्टिराचार्यसेवनम् ।। Bhagawata, 11-20-34
3. शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः । Yoga, 2-32

1. SHAUCHA (Purity)

Purity is of two kinds—external and internal. Manu says the body is purified by water, mind by truthfulness, soul by knowledge and austerity, and intellect by true knowledge devoid of viparyaya and vikalp.[1]

Intellectual Purity

Purity of intellect is achieved in a variety of ways—by abjuration of actions prohibited by the scriptures, giving up evil desires, anger, greed, attachment, misconception and imagination; by negation of jealousy, hatred, craving, pride, evil thoughts, the five affections and by the practice of compassion, straightforwardness, humility and repetition of 'OM' or Gayatri Mantra, auspicious vows, non-violence, truthfulness, study of scriptures and by the constant flow of Sattvika Guna and, lastly, by Samadhi wherein the thought waves cease to occur.

Purity of Speech

Speech is purified by renouncing harsh, false, vilifying, deceiving and hypocritical words and by the practice of true, sweet, affectionate and consoling speech and also by breathing exercises (Pranayama).

Physical Purity

The body is purified externally by bathing accompanied by the use of soap or certain Indian preparations or medicinal powders known as ubtan and triphala. This is external purity. Internal purity is achieved by the use of laxatives, enema (Basti) and also by the Yogic methods called Neti, Dhauti, Vaman, Gajakarni, Brahma Datuna and water Neti, which will be explained later in connection with the Asanas. Further, the body can be kept healthy and pure by living on food honestly earned. It should be taken moderately, punctually and regularly. The conduct should be such as does not involve killing, theft, drinking or adultery. The observance of fast on Ekadashi, Amavasya, Purnima as also Chandrayan would be found conducive to the purity of the body. What follows the external and internal purity of the body is thus described in Yoga philosophy. When the external purity of body has been achieved the Yogi acquires

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1. अद्भिर्गात्राणि शुद्धयन्ति मनः सत्येन शुद्धयति ।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुद्धयति ॥ Manu, 5-109

the power of perceiving inside his body, blood, flesh, bones, excreta and urine etc. and he clearly sees how the impurities are going out. Then he feels no longer attached to his body. He developes a similar attitude towards the bodies of other beings also and feels aversion to social contacts with them and tries to live in loneliness. He does not like even to touch impure bodies.[1] When he shakes off his mistake of identifying the soul with his body, he considers that the body is only an instrument. This is the result of external purity. As to internal purity, Yoga philosophy says that by the practice of feelings of friendliness, happiness and indifference, the mind becomes pure and serene. The heart, intellect and the mind are more and more in unison and the organs of senses come under control. When the sense organs, mind, intellect and the heart are in harmony, a man acquires the capacity of gaining self-realization,[2] after which he no longer remains attached to his body and becomes entitled to the realization of the highest.

Here is an event in the life of Swami Dayanand. His cook had instructions that for food and bath etc. he should bring fresh water. One day the cook mixed up fresh and stale water. After the bath the Swami asked the cook why he did it. At first the servant did not confess his fault but when reprimanded accepted his mistake. This is an instance of the beauty of the synthesis of the internal and external purity of the organs of sense. Some thirtyfive years ago, the well known Yogi Siya Ram ji used to visit Multan. One day, in the evening, after the meeting was over, somebody extended his hand to give a present to him. Instinctively, the Swami also extended his hand in response, though he usually did not do this. The moment the rupees presented touched the Swami's palm, he dropped them and remarked 'It is so hot'. When asked, the man said that the money was part of his legal fee earned in a murder case. Those present there were surprised to hear it. This is an example of perfection of purity.

2. SANTOSHA (Contentment)

The second Niyama is contentment. It is described as not to desire more than what one has earned by his honest labour. One should not feel disappointed if less than what

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1. शौचात् स्वांगजुगुप्सा परैरसंसर्गः । Yoga Sutra, 2-40
2. सत्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च । Yoga Sutras, 2-41

was expected comes, nor one should feel happy if more than what was expected is earned.

Intellectual Contentment

One should not feel perturbed or complain against God or society or fate if what one gets is insufficient, rather he should be prepared to part with what he does not need. This is intellectual contentment. It comes only when mind has given up the desire for enjoyment, as enjoined by the Vedas and other scriptures. The Vedas say that a man should not covet others' property.[1] This is possible when one realises that he cannot get more than what is ordained. He should not covet what is not his. Manu says that contentment consists of earning not more than what is necessary for daily needs, sacrifices, hospitality and for the maintenance of oneself, one's servants and family.[2] Contentment is the root of happiness. One should, therefore, give up greed and avarice. Any conduct contrary to this is sure to cause unhappiness.

Even a householder, engaged in running a factory or carrying on agriculture, should cultivate the virtue of contentment. If there is a loss in trade or there is drought or excessive rain, one should not feel tormented. He should suppress his tendency to injustice, greediness and anger and should maintain equilibrium of mind. He should think that loss and gain are pre-destined, and he should continue to endeavour to attain contentment.

A man in every stage of life should be contented; otherwise many troubles may arise. The happiness which arises from contentment is like nectar.[3] Only peaceful persons can understand its beauty. Greedy persons are desperately busy running after this object or that. A man who is a slave of avarice goes to the farthest end of the world to acquire wealth for the satisfaction of his desire. He wanders about here and there, but a contented Yogi kicks off the wealth which comes to him unearned.[4] Here is the evidence of an eye witness.

1. मा गृधः कस्यस्विद्धनम् । Yajurveda, 40-1
2. संतोषं परमास्थाय सुखार्थी संयतो भवेत्,
   संतोषमूलं हि सुखं दुःखमूलं विपर्ययः । Manu, 4-120
3. संतोषामृततृप्तानां यत् सुखं शान्तचेतसाम्,
   कुतस्तद् धनलुब्धानामितश्चेतश्च धावताम् । Subhashita, 2-1
4. न योजनशतं दूरं बाध्यमानस्य तृष्णया,
   संतुष्टस्य करप्राप्तेप्यर्थे भवति नादरः । Subhashita, 20-10

There lived once on the bank of the canal at Amritsar a saint named Laxman Singh ji. He used to beg just four chapatis from the neighbouring village, Garwali, and lived on them. He never accepted more than this. I daily used to go to pay him my respects. One day, I saw that some wealthy citizens were forcing some money into his hands and he was declining to accept it. Eventually, a rich man tied some money in a part of his clothing and went away. The saint, however, threw away not only the money but the clothing as well in the canal. When I asked him why he did so, he said: "Why should I care to keep with me what I do not need ?" Contentment is really enjoyed only by such lofty persons as have eradicated from their hearts the desire for worldly pleasures. Once the well known sage Kanada was going on a journey with his wife. On his way, he sat down and saw a pot full of gold coins. He got up and covered the pot with earth. His wife asked him what he was searching for. He said: "It need not be told to you." The woman saw the place and said: "You still continue to distinguish between gold and earth. You covered the pot so that you may not feel tempted." This is the highest type of contentment. Once Yama, a teacher, was examining his pupil Nachiketa, who wanted to be initiated in the science of soul. The teacher said: "Leave the talk of soul and take instead the objects of enjoyment" but Nachiketa was free from greed. The reply he gave to his teacher deserves quotation:—

"Oh teacher, man and prosperity are not eternal. They will perish, if not today, tomorrow. The strength of the organs of senses will disappear. However long one's life may be, its end is inevitable and then all enjoyments will be left behind. It is not possible that a man is ever satisfied with the pleasures of life for all time. The greed is perpetually young. But a man cannot outlive his life. Therefore, Oh teacher, teach me the contentment of the soul."[1]

A poet, therefore, says: "A man with a contented mind is ever and everywhere surrounded by wealth just as a man with shoes on feels that the entire earth is covered with leather. For such a man wealth has no attraction or importance. Once I wanted to offer some money to a saint in the Kumbha fair of Haridwar but he replied :"What shall I do with these

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1. श्वोभावामर्त्यस्य यदन्तकैतत् सर्वेन्द्रियाणां जरयन्ति तेजः,
अपि सर्वंजीवितमल्पमेव तवैववाहास्तव नृत्यगीते ।
न वित्तेन तर्पणीयो मनुष्योलप्स्यामहे वित्तमद्राक्ष्मचेत्त्वा,
जीविष्यामो यावदीशिष्यसित्वं, वरस्तु मे वरणीय : स एव । कठ०, 26-27

pieces of clay? For the last sixty years I have not even touched money." How highly contented the saint was! Those who are greedy are ever disturbed and distracted and have to pocket even insults.[1] The goddess of wealth is really highly tempting. She creates storms even in the hearts of great men. In the absence of contentment, greed becomes powerful and causes troubles which result in the cycle of birth and rebirth.[2]

Men are pathetically busy in acquiring objects of enjoyment. They are bound by the chains of expectations, but those who are free from greed are ever calm and quiet. Those who are slaves of desires are also the slaves of the world, but those who have enslaved the desires, have, as it were, enslaved the world also. It is, therefore, the duty of a man that he should not fall a prey to greed, attachment and desires. Yoga philosophy says that contentment gives the highest happiness and a steady intellect alone can give intellectual contentment.[3]

Contentment in Speech

Contentment of speech is to give up talkativeness. Bitter words, insults or loss should not anger a man and he should not employ harsh words. He should talk little, avoid controversy and should observe silence. This is called contentment of speech. There lived once a saint named Vimal Deo in Haridwar. Bitter, harsh and abusive words were always on the tip of his tongue. Once, while going to the Ganges, I fell in his company and finding an opportunity I attracted his attention to this shortcoming. He replied: "I know, it is a defect but I cannot give it up. Tell me how to avoid it." On my request he took the vow of observing silence for three years which brought him the desired result. We obtain great contentment of speech when we renounce bitter and harsh words.

Bodily Contentment

Bodily contentment consists of non-violence, non-stealing, non-adultery, non-enjoyment of vices, not to injure anybody, non-commission of any bad deed, not to be dominated by evil desire, service to the poor and afflicted, Brahmacharya

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1. तृष्णादेवी नमस्तुभ्यं धैर्यविप्लवकारिणी,
विष्णुस्त्रैलोक्यनाथोऽपि यत्त्वया वामनीकृतः । Subhashita, 79-10
2. आशा हि मनुष्याणां काचिदाश्चर्यशृंखला,
यया बद्धा प्रधावन्ति मुक्तास्तिष्ठन्ति पंगुवत् । Subhashita, 79-10
3. सन्तोषादनुत्तमः सुखलाभः । 2-42

and noble deeds. It also consists of forgiving one who has done us injury. Referring to three-fold contentment, the commentator Vyas says: "In this world the gross sense-objects are enjoyed by our external sense organs and the subtle objects are enjoyed by our subtle and astral bodies, but these enjoyments are not even the sixteenth part of the enjoyment derived from the extinction of desire.[1] It is said that desires cause great affliction and their absence brings happiness. Pingla, who was a courtesan, had sound sleep only when her desire was completely extinguished.[2] She kept awake the whole night expecting the arrival of her lover, but when he did not turn up she fell asleep and after that she gave up her profession and was ever so happy afterwards. She is said to have remarked: "If I were as devoted to God as to the lover, I could go straight to heaven." When contentment is absent and greed increases, a man possessing one hundred, desires one thousand, and having acquired one thousand wants one million, and so on.

He builds castles in the air and imagines that he would become an emperor, Kuber or Indra. Eventually, his death puts an end to these fancies. Greed is the demon which devours a man. Like a poisonous plant it is the cause of all evils. A hill is great, the sea is greater and the sky greater still and Brahma is, of course, the greatest of all, but greed surpasses everything. It holds the three worlds in its grip.[3] Therefore, a man who renounces all greed and desires and acquires contentment is held universally in reverence.

3. TAPA (Austerity)

Austerity is the third Niyama. It has been defined in Yoga philosophy as power to stand thirst and hunger, cold and heat, discomforts of place and postures, silence and fasts on Ekadashi, Amavasya, Purnima, etc.[4] Mental, verbal and bodily austerity makes a man perfect.

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1. यच्च कामसुखं लोके यच्च दिव्यं महत्सुखम् । तृष्णाक्षयसुखस्यैते नार्हतः षोडशीं कलाम् ।।
2. आशा बलवती कष्टं नैराश्यं परमं सुखम् ।
आशा निराशा कृत्वा तु सुखं स्वपिति पिंगला ।। Subhashita Bhandagar, 79-22
3. आशैव राक्षसी पुंसामाशैव विषमंजरी, आशैव जीर्णमदिरा धिगाशा सर्वदोषभूः ।
गिरिर्महान् गिरेरब्धिर्महानब्धेर्नभो महान् ।
नभसोऽपि महद् ब्रह्म ततोऽप्याशा गरीयसि ।। Subhashita, 76
4. तपो द्वन्द्वसहनं द्वंद्वाश्च जिघित्सापिपासे शीतोष्णे स्थानासने काष्ठमौनाकारमौने च ।
व्रतानि चैव यथायोगं कृच्छ्रचान्द्रायणसान्तपनादीनि ।। V. B. Yoga Sutra, 2-32

Mental Austerity

Two currents of thoughts, good and bad, run constantly in the human mind. Mental austerity means suppression of the current of anger and evil desires. The tendencies of greed, attachment, conceit, etc. distract the mind. Insult, loss and impeachment disturb the mental balance. Violence, falsehood, and misappropriation, which militate against the Yamas and the Niyamas, continue to disturb us. All these wicked propensities must be subdued. Mind must be trained to keep the sense-organs in check. The sense-organs must be withdrawn from the enjoyment of their objects.

The Gita says that mental austerity consists of quietude and equanimity of the mind, and also of silence and control of bad propensities. It includes the purification of all mental attitudes.[1] What happens is that our attachment to the objects of pleasure increases and strengthens, but we have to see that it does not, and is rather destroyed.[2] One who pursues the enjoyment of worldly objects wastes away his life and thereby casts away an invaluable gem in exchange for a piece of glass.[3] The smallest mental defect causes sometimes a lifelong trouble. Once a saint named Ramdasji came to stay at Amritsar. He used to live on boiled figs and when they were not available he ate boiled fig leaves. I noticed it for long. One day, when he was going to the bazar, I accompanied him. There a sweetmeat seller was preparing sweets (Jalebi). The saint could not resist the temptation and pounced upon the sweets and began to eat voraciously. The sweetmeat-seller struck him with his hot sieve, which made the saint's back bleed. Good neighbours then saved him. I asked him why he did not tell me that he wanted to eat sweets so that I could buy some for him. He replied that for the last twentysix years he had been suppressing his craving for sweets. At last, when he could not suppress it, he came there. H s reply surprised those who were impressed by his austerities and renunciation. Not to let the sense organs be attracted by their objects is mental austerity. The Gita says that there is a three-fold way to the gate of hell, which kills the soul--

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1. मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
   भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ।। Gita, 17-16
2. येषु येषु दृढ़ं बद्धा भावना इष्टवस्तुषु ।
   तानि तानि विनष्टानि, दृष्टानि किमिहोत्तमम् ।। Subhashita, 149
3. जन्मैव व्यर्थतां नीतं भवभोगप्रलोभिना ।
   कांचमूल्येन विक्रीता हन्त चिन्तामणिर्मया ।। Subhashita, 391-205

sexual desire, anger and greed.[1] One should, therefore, keep the mind away from them. If the intellect is enslaved by the desire of enjoyment, it enslaves the mind also. The mind is fickle and agile. When it runs towards objects, it should be withdrawn and brought under control. It is like a wild horse without reins. It has to be checked.[2]

Austerity of Speech

Many sins are committed by speech. To desist from them is austerity of speech. It includes avoidance of false, harsh, bitter and carping words in a fit of anger. One should not enter into discussions and speak words which may injure the feelings of others or lead to killing of someone, and one should be silent when reprimanded by the teacher. Tongue should be kept under control, words should be uttered after weighing them and useless talk should not be indulged in. Only meaningful and necessary words should be spoken. Words which may hurt others should be avoided. We should speak what is true and helpful and cultivate the habit of pondering on words. Silence is also a great austerity.[3] The commentator observes that the words of a man observing restraint of speech are never ineffective.[4] If he says even to a sinner 'be righteous', the latter does become so. Seth Tulsi Ram of Bombay had retired from the worldly life. He came to Haridwar where he prayed and worshiped in silence. After his prayer whatever he would say used to happen. He prophesied correctly even business matters. This bred conceit in him and the result was that the power he had acquired disappeared. A man can be said to have conquered the three worlds if he is dumb in speaking ill of others, blind in gazing at women and lame in going to steel the property of others.[5]

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1. त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत् त्रयं त्यजेत् ।। 16 21

2. यतो यतो निश्चरति मनश्चंचलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ।। Gita, 6-26

3. अनुद्वेगकरं वाक्यं सत्यं प्रियं हितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ।। Gita, 17-15

4. अमोघास्य वाक् भवति ।

5. मूकः परापवादे परदारनिरीक्षणेऽप्यन्धः ।
पंगुः परधनहरणे स जयति लोकत्रयं पुरुषः ।।

Physical Austerity

A person practising bodily austerity should be able to bear hunger and thirst, cold and heat, etc. The Gita says that physical austerity is to pay true respects and render service to teachers, scholars, elders and great persons and practise celibacy and non-violence.[1] It is well known that without undergoing physical hardships it is not possible to obtain even worldly happiness, what to speak of happiness beyond or of the realisation of the highest Self. It is said that Indra practised Brahmacharya and austerities continuously for 104 years and then alone was he able to acquire the knowledge of Brahma. Wise men of all castes and creeds and Sanyasis should be revered. They give healthy advice and impart knowledge of various subjects and help us in solving various problems. The hardships borne in observing Brahmacharya and non-violence and other great vows contribute to the highest knowledge.

While practising austerities one has to bear heat and cold and similar opposites or pairs, but it should not develop conceit or desire for respect and one should not mind even insults, because if one does so the austerity suffers. By pocketing insults the austerity develops and by desiring honour the austerity declines.[2] If one feels elated by reverence rendered to him, his merits fall; but if he stands denunciation, he makes progress. It is well said that if some one denounces you, he should be welcomed and given a room in your own house. By doing so, you will get light and he will enter darkness.[3] Physical austerity destroys many sins. In my youth I used to recite Gayatri for hours together on the roof of my house with only a loin cloth on, under the scorching heat of the summer sun, perspiring profusely. In winter I used to stand neck-deep in water at night, reciting Gayatri in Saptasarowar at Haridwar. For three months each year, for three years, I sat in the midst of eleven fires. Such austerity gives control of the sense-organs and decreases attachment to the body.[4] One should be satisfied with what

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1. देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम्। ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ।। Gita, 17-14
2. असम्माने तपो वृद्धिः सम्मानाच्च तपःक्षयः ।
   पूजया पुण्यहानिः स्यान्निन्दया सद्गतिर्भवेत् ।। Subhashita, 96
3. निन्दक नेड़े राखिए आंगन कुटी बनाय ।
   तुझको देवे चांदना, आप अन्धेरे जाय ।। Kabir
4. सन्तोषस्त्रिषु कर्तव्यः स्वदारे भोजने धने ।
   त्रिषु च नैव कर्तव्यो दाने तपसि पाठने ।। Subhashita, 367

food one gets or what property one possesses and should confine himself to his own wife. But in giving charity, carrying on study and practising austerity one should not set any limit. One must continue to cultivate the virtues for an indefinite period of time.

Manu says that a person cannot repay, even in one hundred years, the hardships which his parents bore in bringing him up. He should, therefore, always serve his parents and his teachers.[1] Service rendered to these three persons is the culmination of austerity. Their directions should never be disregarded, their approval must be sought for everything that is to be done.[2] Austerities are of three kinds—Sattvika, Rajasika and Tamasika. The Gita says that what is done with faith and without any desire for the result is Sattvika austerity. That which is done with concept for acquiring honour is Rajasika and does not last. The austerity that is practised with obstinacy for the destruction of others is Tamasika.[3] Sage Vishvamitra practised austerity to obtain heaven but he had a sorry fall when nymph Menaka enchanted him. A saint named Ramdas stood on one leg for twelve years in the Sapta-Sarowar at Haridwar. A woman used to serve him. She did it for a year and half and then she eloped with him and went to Peshawar where they married.

At the root of Tamasika austerity, there always lurks some ignorance. It gives one physical hardships and no gain accrues. The result which ensues is illustrated by the lives of Vishvamitra and Ramdas. The Sattvika austerity is that which cleanses all sins and purifies the mind, intellect and body. Hence Sattvika austerity alone should be practised. Vachaspati Mishra warns that the austerity should be practised only to the extent one's health allows, keeping away the diseases caused by the three humours (Phlegm, bile, and wind), because disease is the first and primary obstacle in the practice of austerity. A Yogi should be moderate in

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1. यं मातापितरौ क्लेशं सहेते संभवे नृणाम् ।
न तस्य निष्कृतिः शक्या कर्तुं वर्षशतैरपि ।। Manu, 2-227
तयोर्नित्यं प्रियं कुर्यात् आचार्यस्य च सर्वदा ।
तेष्वेव त्रिषु तुष्टेषु तपः सर्वं समाप्यते ।। Manu, 2-228

2. तेषां त्रयाणां शुश्रूषा परमं तप उच्यते । न तैरभ्यनुज्ञातो धर्ममन्यं समाचरेत् ।। Manu, 2-229

3. श्रद्धया परया तप्तं तपस्त्रिविधं नरैः । अफलाकांक्षिभिर्युक्तैः सात्त्विकं परिचक्षते ।।
सत्कारमानपूजार्थं तपो दम्भेन चैव यत् । क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ।
मूढग्राहेणात्मनो यत्पीड़या क्रियते तपः । परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ।।
Gita, 17—17, 18, 19

his food, conduct, sleep and activity.[1] He must regulate his daily work. He should not exhaust himself, nor take unnecessary rest. If he has made a programme of going to bed at 10.00 p.m. and getting up at 4.00 a.m. in the morning, then he should adhere to it. This is skill in action. Yoga philosophy describes the gain which follows the practice of three kinds of austerities. It is said that the Yogi obtains the perfection named Anima, Mahima etc.[2] The commentator Vyasa remarks that one who does not practise austerity cannot become perfect. From the beginning of time, desires and vices have been clinging to them. His mind, therefore, cannot be cleansed without austerity.[3]

4. SWADHYAYA (Self-Study)

The commentator Vyas defines self-study as the recitation of OM or Gayatri Mantra and the study of the Vedas and Upanishadas. This leads to liberation, because they dwell on the ways of obtaining the realisation of Self and Brahma.[4] The regular reading and teaching of these works is study of scriptures. This is of three kinds.

Mental Study

It consists of the following :—

1. To meditate on Pranava in the Intellect Sheath in Brahma Randhra. The aspirant should write OM there by imagination and then fix his attention on it.
2. To chant the Gayatri Mantra mentally by writing it mentally in the Intellect Sheath.
3. To think, meditate and realise the Veda Mantras, the Sutras of Darshan books and the philosophies of some sentences of the Upanishadas. The meditation must be followed by concentration, which leads to the realisation of what is imagined. Meditation, contemplation and super-conscious-

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1. तावन्मात्रमेव तपश्चरणीयं न यावता धातुवैषम्यमापद्यत इत्यर्थः । V.B. Yoga, 2 1
युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ Gita, 6-17
2. कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः । Yoga, 2-43
3. नातपस्विनो योगः सिध्यति । अनादिकर्मक्लेशवासना चित्रा प्रत्युपस्थितविषयजाला चाशुद्धिर्नान्तरेण तपः संभेदमापद्यत इति ।
4. प्रणवादिपवित्राणां जपो मोक्षशास्त्राध्ययनं वा । V.B. Yoga, 2-1

ness are practised by intellect (Budhi) which presents objects beyond the reach of the senses. It discriminates and distinguishes and then presents them to the mind. When the intellect approaches an object repeatedly, it is carrying on the study of that object. What is known generally as mental repetition is in fact Baudhika study. Another form of this repetition is that we should write inside the forehead the words of a chosen Mantra with the pen of meditation. This writing should be gazed at again and again, silently and without any physical activity. This leads to self-realisation and, therefore, is called mental study. Mental study is the same as intellectual study.

Verbal Study

Verbal study is to read or teach the Vedas, Smritis, Upanishadas ando ther ancient books dealing with spiritual knowledge. It includes loud recitation of Om and the Vedic Mantras, prayers to God, and the study of Gita, Ramayana, Mahabharata, Purana, Upanishadas, Vedas, six schools of philosophy, etc. or to study, under the guidance of a teacher, religious and philosophical works in any language.

Physical Study

For every kind of study the co-operation of the body is indispensable. When you read or think, the body helps you. Therefore, the study by tongue and intellect is physical study. But a dumb child reads with the help of his fingers or by signs and keeps himself engaged in study for ten or twelve hours. This is the real physical study.

The benefits of study of scriptures are thus described by Vyas. After study one should concentrate on what he has read. The Yoga and the study enable one to realize God. The reality manifests itself to him. Om is the symbol of God. Its recitation and contemplation lead to the realisation of God. This kind of study facilitates communication with the God you want to worship.[1] The commentators say that gods, Rishis and great persons reveal themselves to such a man and crown him with success. Many instances of such revelation have come to our notice.

Once I took a vow of reciting the Gayatri Mantra over 12 million times. It took me four years. I had made a rule

1. स्वाध्यायादिष्टदेवतासम्प्रयोगः । Yoga, 2-44

that only once in a month I should speak and make necessary purchases. When the vow was complete I had the following experiences.

I fore-told to a girl that she would get a one-eyed husband. As luck would have it, she did marry one-eyed boy belonging to a wealthy family. I prophesied to another girl whose name was Lilawati that she would get a good, mature and obedient husband and would give birth to a number of children. What I had said did exactly happen. There was a young Bagri boy of 7 or 8 years of age; I said to him, 'you will roll in wealth.' At the time when I spoke to him his father was a man of very ordinary means. The boy is now earning thousands per month. There was a doctor named Karam Chand. His wife was delivering only daughters, and was feeling very unhappy. He approached me. I asked him to bring his wife to me after she had conceived. During her pregnancy I concentrated on her foetus so that she should give birth to a male child and she did bear a boy.

5. ISHWAR-PRANIDHAN (Meditation on God)

This is the fifth and the last Niyama which the commentator defines as the dedication of all our actions, big or small, performed either by intellect, speech or body, to God. Similarly, the results of all such actions should be left to Him.[1] God is the teacher even of the most ancient teachers. He is unaffected by time.[2] To Him we must dedicate all our actions and their fruits. By such dedication, purification and tranquillization of mind, the concentration is eventually achieved and this concentraion leads to the realization of the Supreme. By the grace of God, a Yogi reaches this stage.[3] The Yoga Sutra and its commentator include meditation on God in Karma Yoga or selfless action. It has not been defined by him as the realisation of the Supreme. The meaning of the commentator is that all that is done and all that follows should be dedicated to Him.[4] This is devotion to God. The realisation of the self is the subject of Samadhis. We should,

1. ईश्वरप्रणिधानं सर्वक्रियाणांम्
परमगुरावर्पणं तत्फलसंन्यासो वा ।। V.B. Yoga, 2-1
2. सः पूर्वेषामपि गुरुः कालेनानवच्छेदात् । Yoga, 1-26
3. प्रणिधानाद् भक्तिविशेषात् आवर्जित ईश्वरस्तमनुगृह्णाति अभिध्यानमात्रेण तदभिध्यानमात्रादपि योगिन आसन्नतमः समाधिलाभः तत् फलं च भवति इति ।
4. संभजनं भक्तिविशेषः ।

therefore, understand that Yamas and the Niyamas are included in Karma Yoga. The commentator, by including meditation on God in the Yoga of Actions, suggests that all actions have to be dedicated to God. This is evidently the subject of Jnana Yoga, but it is not included in it. Contemplation is mental, verbal and physical.

Mental Meditation

When we think deeply, there is no action which is selfless. Even a fool will not feel induced to do any thing unless he is actuated by some desire.[1] Every action proceeds from some desire. Our determination is based on some desire. It is said that a Yogi performs actions not for himself but for God, but even in his case there is a lurking desire. He wants to achieve either self-realisation or liberation. He keeps his desire concealed and to please God or to shake off his egoism as a doer he dedicates all his actions to God. The meditation on God is, therefore, not purposeless. Some selfishness is deeply hidden. Hence meditation on God or other actions, when subjected to scrutiny, do not appear to be selfless. But as the selfishness involved in them is comparatively less, they are called selfless. If a householder performs actions for the welfare of all, his actions are called selfless, simply because his motive is pure and lofty. A Sanyasi feels pleasure by performing what are called generally selfless actions. But in all cases actions have to be done. Nobody can get on without performing them, but the idea in meditation on God is that it is being done to obey God. In doing so, one does not feel that he is the doer. He gives up the egoism of a doer. All the bodily actions are, thus, accomplished in a spirit of dedication. A devotee cleanses his heart of all sins and thus prepares himself for meditation on God. A pure heart alone is capable of Samadhi and self-realisation. But this is not an easy affair. Unless there is a strong faith in Him, he cannot progress a step further on the path of meditation. Hence it is absolutely necessary to drive out all evil thoughts. The Mahabharata says that salvation can be attained only by one who is given to non-violence, who is truthful and controls his sense-organs and extends shelter to all beings and has equal regard for all.[2] A man realises the Supreme when he is calm and collected in all respects and when with the help of his mind and intellect he withdraws all his sense-organs with-

1. प्रयोजनं विना मन्दोऽपि न प्रवर्तते ।
2. अहिंसकः समसत्यो धृतिमान्नियतेन्द्रियः । शरण्यः सर्वभूतानां गतिमाप्नोत्यनुत्तमाम् ।

in himself. He contemplates only on lofty ideas, keeps his mind away from all external objects and gives up egoism that he is the doer.[1] The intellect should work with the single object of attaining God. Its argument, determination or belief should all be directed towards this object. The intellect should control the sense-organs as a driver controls his horses. The intellect should not be allowed to be fickle. Thus, the mind should abstain from activating the intellect too much, and the intellect would be tranquil and one would acquire capacity for the realisation of Self and the Supreme. The Mahabharata says that by means of mental calmness the Yogi renounces both good and bad. He becomes steadfast in himself and enjoys supreme happiness, which cannot be described in words.[2] Such a man would not feel tempted even if he is offered immense heaps of jewels and gems. He would prefer the happiness he has attained.[3] It is said that a man would triumph over all troubles if he worships God with faith, because it is He who is the creator, sustainer and absorber of the whole universe and Lord of all beings and elements. Those who take shelter in God cross all difficulties. There is no doubt about it. Dedicate all actions to God. He is the creator of all the worlds. Those who worship Him in various ways are liberated from all sins.[4] All the gods sing of the greatness af the Supreme. The God of gods should, therefore, be constantly adored. One who does so will be free from all troubles.[5]

The Gita gives greatest importance to mental meditation. It says: "God resides in the heart of every one. It is He who impels us through His Maya to engage in doing acts. We are like puppets in his hands. Therefore seek

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1. अन्तरात्मनि संलीय मनः षष्ठानि मेधया, इन्द्रियाणीन्द्रियार्थांश्च बहुचिन्त्यमचिन्तयन् ।
ध्यानेनोपरमं कृत्वा विद्यासम्पादितं मनः, अनीश्वरः प्रशान्तात्मा, इत्यादि ।
Mahabharata, Shanti Parva, 246, 6-7

2. चित्तप्रसादेन यतिर्जहाति शुभाशुभम्, प्रसन्नात्माऽत्मनि स्थित्वा सुखमत्यन्तमश्नुते ।
Mahabharata, Shanti Parva, 246-30

3. यद्यप्यस्य महीं दद्यात् रत्नपूर्णामिमान्नरः, इदमेव ततः श्रेय इति मन्येत तत्ववित् ।
Mahabharata, Shanti Parva, 246-20

4. य एनं संश्रयन्ति हि भक्ताः नारायणं हरिम्, ते तरन्तीह दुर्गाणि नचास्त्यत्र विचारणा ।
Mahabharata, Shanti Parva, 330-28

5. ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढ़ानि मायया ॥
तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शांतिं स्थानं प्राप्स्यसि शाश्वतम् ॥ Gita, 18-61-62

shelter in Him and you will get freedom from pains." His grace will give you peace and immense patience. We can see God in the mirror of our own hearts. It is there that we can realise Him. The Vedas say that by knowing Him one obtains salvation.[1] There is no other way to liberation. All worldly objects are obtainable, but it is extremely difficult to realise Him. In human life alone one can realise the Self and it is for this purpose that life is vouchsafed. If a man does not know Him and deprives himself of freedom from the cycle of birth and death, then life is a mere waste. Human life is difficult to obtain. It is the result of innumerable good actions in previous births. This too is transitory, but the most difficult to obtain is knowledge of God.[2] Without meditation on God it is not possible for a man to get happiness. In Bhagawat Shri Krishna has said: "Yoga is of three kinds—Jnan Yoga, Karma Yoga, and Bhakti Yoga. Bhakti Yoga is the meditation on the Supreme Self.[3]

Verbal Meditation

Verbal meditation is to describe the qualities of God, to offer Him prayers and sing Sama Veda prayers. 'Omkar' must be loudly recited and Gayatri[4] should be musically recited and its meaning should be pondered on. Om means Pranava.[5] The Vedas., Upanishadas and other scriptures say that this is the best name of God. Om means also Brahman. The glories of God described in the Vedas are contained in Om. The root of the word Om is 'Ava'—to protect. Om, therefore, means also 'All Protecting God'. 'Bhu', 'Bhuvah' and 'Swah' are known as mighty utterances and have more than one significance. One interpretation is that they represent Rig, Yaju and Sam. The purport of it is that from God originates the three-fold knowledge—Karma, Jnan and Worship. Thus 'Bhu' means spirit or the support of the spirit. 'Bhuvah' denotes God who destroys all pains and troubles, and 'Swah' signifies God who showers all happiness. 'Tat'

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1. तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय । Upanishad
2. दुर्लभो मानुषो देहो देहिनां क्षणभंगुरः । तत्रापि दुर्लभं मन्ये वैकुण्ठप्रियदर्शनम् ॥
Bhagawat, 2-29
3. योगास्त्रयो मया प्रोक्ता नृणां श्रेयो विधित्सया,
ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योस्ति कुत्रचित् ॥ Bhagawat, 11-20-6
4. भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि, धियो यो नः प्रचोदयात् ।
Yajurvada, 36-3
5. तस्य वाचकः प्रणवः । Yoga, 1-27

means 'that' and 'Savitu' means the creator of the world and giver of all prosperity. 'Varenyam' is 'gladly acceptable'. 'Bhargah' is 'all light and destroyer of sins'. 'Devasya' means 'of God', who is all light and fulfils our desires. 'Dhimahi' means 'we all meditate on Him', 'Dhiyo yo nah prachodayat' means 'may He invigorate and urge our intellect, which we may employ for concentration.' This Gayatri Mantra describes the qualities of God and advises contemplation on them, so that we may be led to self-realisation. Hence, the Gayatri Mantra must be recited and meditated on. This is the verbal meditation on God.

The Bhagawat says that worship of God consists in listening to and singing His deeds and worshiping Him and also to adore and bow to Him and be one with Him.[1] The Yajurveda prayer is :

"I bow to Thee, O God ! You are like lightning. You cause terror to the wicked persons who thunder like clouds. You shower on us happiness from all sides.[2] We bow to Thee. Thou art our Friend. You give us purity."[3]

Thus, God's deeds must be sung and one must consider oneself His slave. God is our greatest friend.[4] We can realise Him by devotion and by perfect mental concentration. God is attributeless, calm, undisturbable and self-supported, sinless, non-attached, and immovable. To pray to Him in this manner is contemplation in speech[5].

Bodily Meditation

Our body is the means of devotion to God or realisation of Self and also of the enjoyment of worldly objects. If due to disease the body is weak and disabled, it is incapable of any intellectual or verbal contemplation, because when the body is not healthy the intellect cannot contemplate and concentrate on God. Therefore, the body is given great importance. In preparation for progress towards spirituality

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1. श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
   अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥ Bhagawat, 7-7-23
2. नमस्ते अस्तु ते विद्युते नमस्ते स्तनयित्नवे । नमस्ते भगवन्नस्तु यतः स्वः समीहसे ॥
   Yajurveda, 36-21
3. मित्रं हुवे पूतदक्षम् ।
4. भक्तिगम्यं परं तत्वमन्तर्लीनेन चेतसा । Yogashikha, 6-27
5. निष्कलं निर्गुणं शान्तं निर्विकारं निराश्रयम् ।
   निर्लेपं निष्पापं कूटस्थमचलं ध्रुवम् ॥ Yogashikha, 4-21

everything that is done by the body and intellect should be dedicated to God.[1] The commentator, therefore, says that dedication of all the actions to God is meditation on Him. For the attainment of the knowledge of Self or Supreme Self or liberation one has to undergo many hardships but all actions dedicated to God will help in the realisation of Him and lead to Samadhi.[2] This meditation is the final goal of every human being and for attaining this object one must observe the Yamas and the Niyamas as described above. Self-realisation is to be achieved in this very life. Then, and then only, though in bondage, one would feel liberated.

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1. तस्मिन् परमगुरौ सर्वकर्मार्पणम् ।
2. समाधिसिद्धिरीश्वरप्रणिधानात् । Yoga, 2-45

CHAPTER III

ASANAS (Physical Postures)

(The Third Constituent of Yoga)

The Yamas and Niyamas are universal; that is, are meant for persons of all castes and creeds and for all shades of opinion. They can be practised at all the places and at all times. But it is not so with the Asanas, Pranayamas (breathing exercises), Dharana (concentration on one point), Dhyana (contemplation) on one thing or idea and Samadhi (superconsciousness. To achieve success in Dharana, Dhyana and Samadhi it is essential to have complete mastery over one of the Asanas (postures) out of the group of sixteen Asanas meant for the purpose. An aspirant must be able to sit firmly in one particular posture for at least three hours with ease and comfort, without any effort on his part. The duration of time prescribed for the posture is long but the aim can certainly be achieved by regular, slow but steady practice. All the difficulties can be gradually overcome.

The Indian Yogis have devised various physical postures which, besides their utility from the mental and spiritual point of view, are very useful for maintaining physical health and vigour. They are not meant only for the Saints, Sanyasis or Yogis but are equally beneficial for all. By practising these postures everybody can enjoy a healthy, happy and long life. It is said that these postures were invented after studying numerous species of beings.

We have given in this book 250 postures. The various pictures in the book will be very helpful to aspirants. It is hoped that people will be benefited by these exercises.

The postures should neither be practised with full stomach nor when you are fully dressed up. It will be better if they are practised with a coupin or under-wear on. These exercises should be taken at a place where there is no dust, smoke, bad odour or too much wind. A blanket or a light mattress should be spread on the ground so that the lying

postures can be practised comfortably. The ground, of course, should be even and dry. To get the greatest benefit they should be practised with Pranayama. This makes the joints flexible, limbs symmetrical, stomach and waist thinned and defectless, and the whole body beautiful and strong. It also strengthens the nervous system, improves digestion and energises liver, spleen and intestines. The Pran (vital airs), body and senses come under control and capacity for sitting in Samadhi (super-consciousness) for hours together, without getting fatigued, is achieved. It improves circulation of blood and vital airs, cures the defects of blood and other diseases, and even if they ever take place, are cured in no time. A healthy body prolongs life and old age does not hasten; even when it does come it is not troublesome. Body, mind and intellect always remain healthy and happy. The power to bear heat and cold, hunger and thirst is increased. In short, the postures are very important from the physical, mental and spiritual points of view.

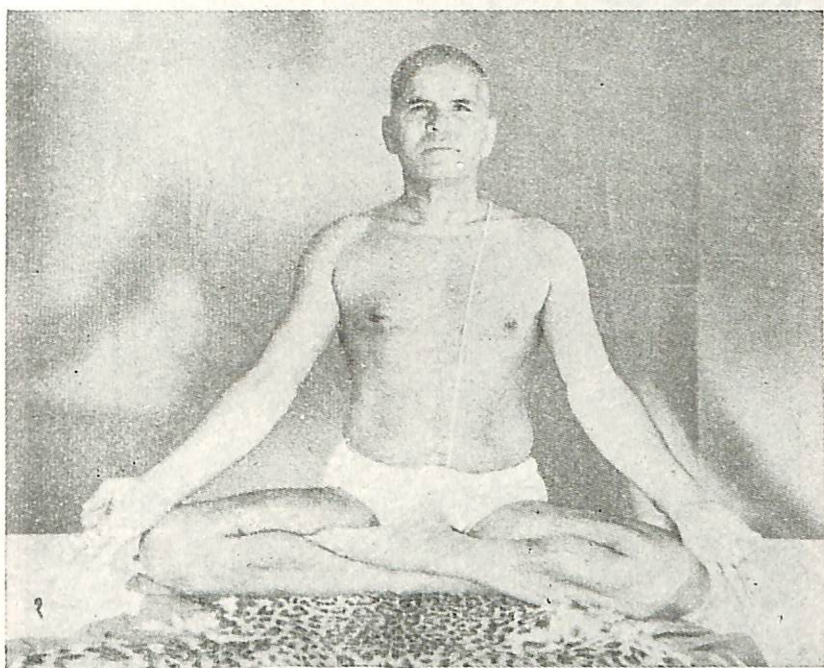
An aspirant should always avoid food which is not easily digestible and is dry, hot or stale. Those who are given to too much work, sleep or sleeplessness cannot draw full benefit from these exercises. The Brahmacharya (celibacy) is always laudable, specially in the spiritual sphere.

Physical condition should be taken into consideration before taking to these exercises. The Pranayama is not necessary if one single posture has to be maintained for a long time.

ASANAS

1. **Siddhasan (Perfect Pose)** :—Place your right heel between your anus and the genitals in such a way that the sole of the foot touches the left thigh. Then fix your left heel at the root of the generative organ. Keep your head, neck and back in a straight line. Fix your gaze either in the middle of the eyebrows or at the tip of the nose, as may be preferred. Both the knees should touch the ground. Make a Jnan Mudra, placing the hand on the respective knees.

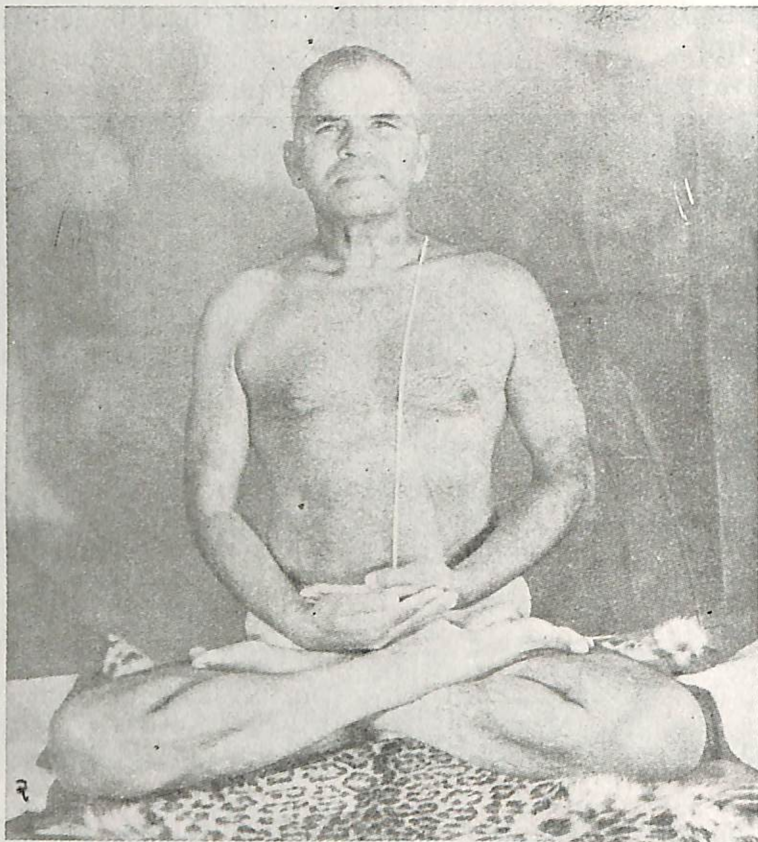
Jnan Mudra :—The index finger touches the middle of the thumb of each hand and the other three fingers remain straight.



Benefits :—Being the most useful posture for meditation, it is so named. The perineum is automatically contracted, thereby directing the Prana (vital breath) and semen upwards towards the brain. Passage of Sushumna opens up, steadies Prana, sense organs and mind; helps in maintaining continence due to the slackening of spermatic nerves caused by the pressure applied by the heel; enables the aspirant to bear the pairs of opposites (*e.g.*, pain and pleasure, heat and cold, etc.).

2. **Padmasan (Lotus Pose No. 1)** :—Place your left foot on the left groin in such a way that the heels of both the feet join below the navel, at the abdomen. The soles of the feet should be fixed on the thighs and should look like lotus leaves. Now, keeping your back, neck and head in a straight line, keep the knees firmly on the ground and the gaze at the tip of the nose. Place the hands on the heels, making Brahmanjali. Sit calmly.

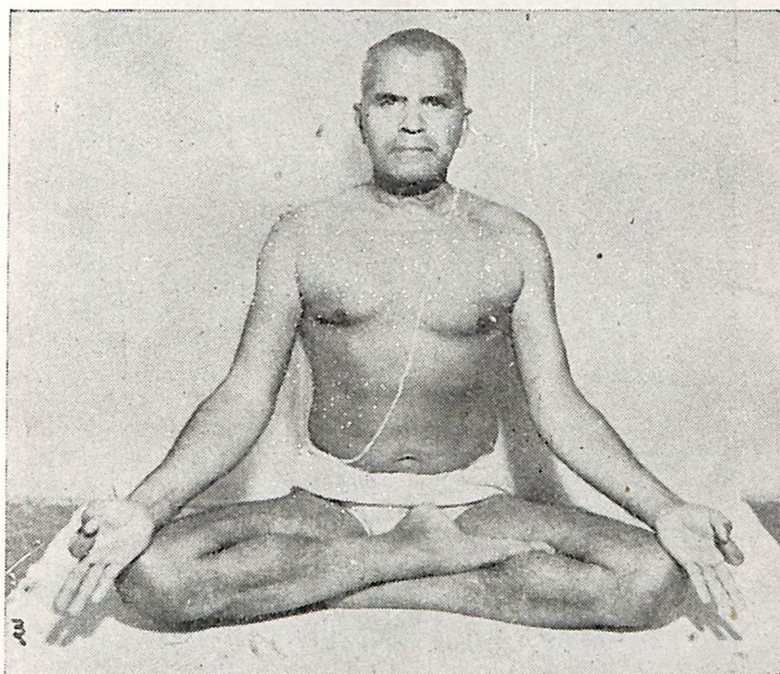
Brahmanjali :—Place the palm of your left hand on the palm of the right hand and keep them between the heels.



Benefits :—It cures a number of diseases and especially strengthens the nerves below the waist region and makes them flexible. It keeps breathing normal and helps in concentration by quietening the mind and sense organs. The straightening of the spinal cord helps the free movement of Prana in the Sushumna. This is the best posture for breathing exercises and meditation.

The common rule is that spinal cord, neck, head and waist should be kept in a straight line in all the postures for meditation.

3. **Swastikasana (Happy Pose No. 1)** :—This posture has been defined in the Yoga Sara as follows : Place the sole of the right foot between your left thigh and calf and that of the left between the right thigh and calf. Keep the chest, spinal cord and neck in a straight line. Place your hands on the knees in Jnan Mudra.



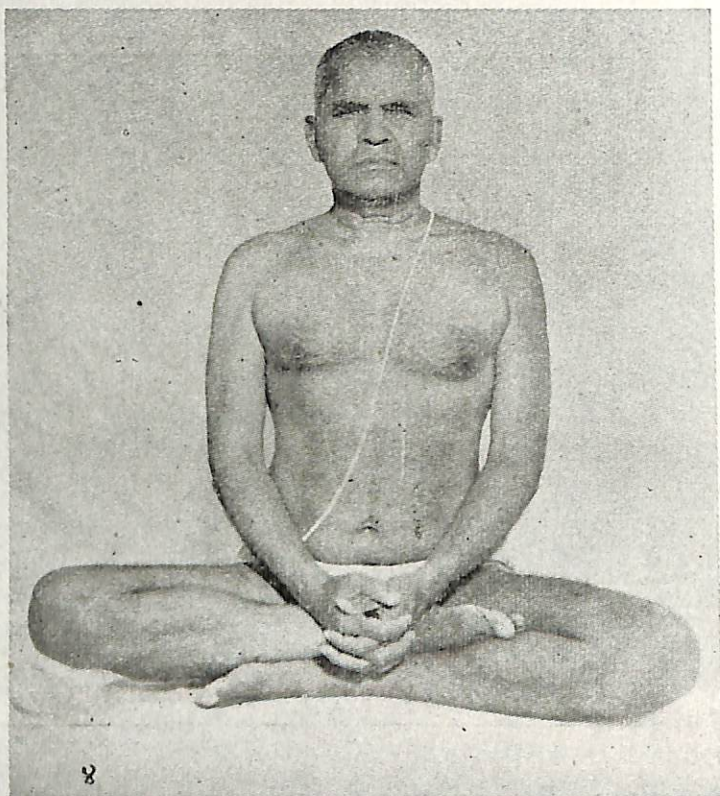
Benefits :—By adopting this easy and comfortable posture aspirants get quick success in Pranayam (breathing exercises), Pratyahar (making the senses introvert), Dharana (fixing the mind on one point), Dhyana (contemplation) and Samadhi (super-consciousness). Aspirants who find Siddha or Padma postures difficult to adopt may take this one.

4. Sukhasana (Comfort Pose) :—The two methods of this posture are described in Yoga Sara as follows :

Method I :—Place the calf of your right leg on the left in such a way that the ankle bone of the left foot is not pressed and the big toes of both feet are visible. Make a finger-lock and place it in your lap. Stretch the shoulders up, keeping the waist and neck in a straight line. The body should be neither too stiff nor too limp.

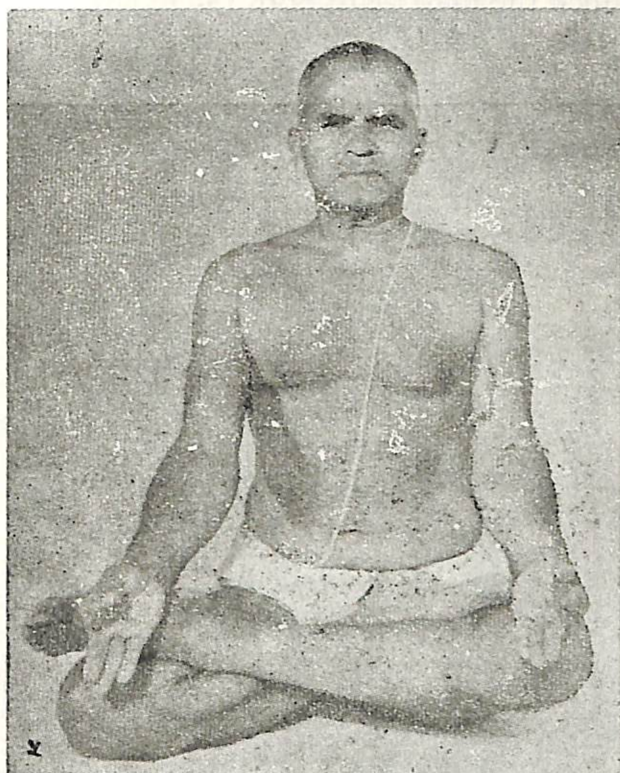
Method II :—Place one leg below the other as may be convenient. Keep your chest, spinal cord and head straight as in the previous pose and place the finger-lock in your lap.

After taking up either of the two postures, sit calmly.



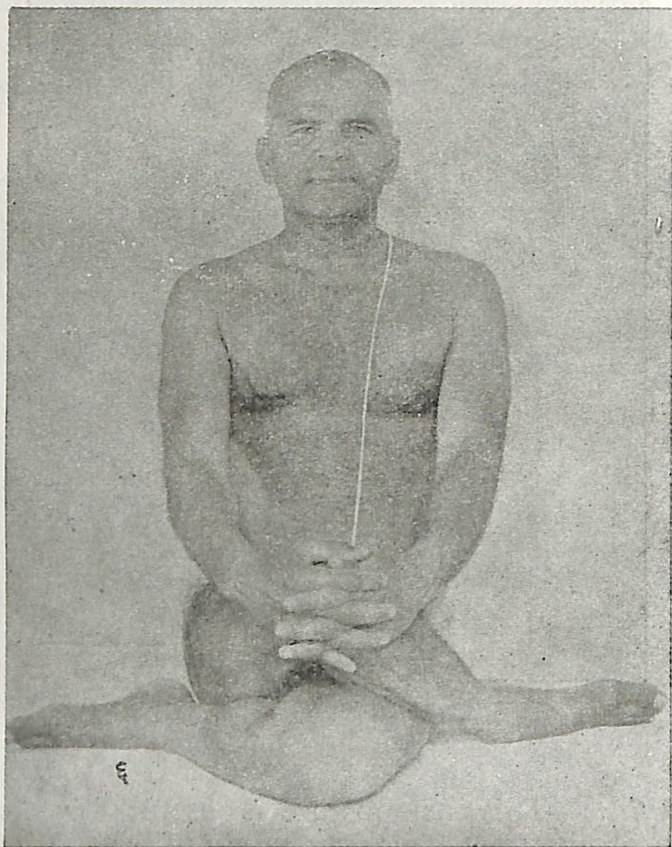
Benefits :—Aspirants like this posture the most as it is very easy and comfortable. In this posture one can sit in Samadhi for several days. The body, Prana and sense organs do not get tired easily and respiration remains normal.

5. **Kamalasana (Lotus Pose No. 2)** :—Sit on the ground with the legs stretched in front of you. Bend the right leg and fix the heel on the left groin. Now bend the left leg and place the left foot on the right knee. Put the hands on the respective knees in Jnan Mudra.



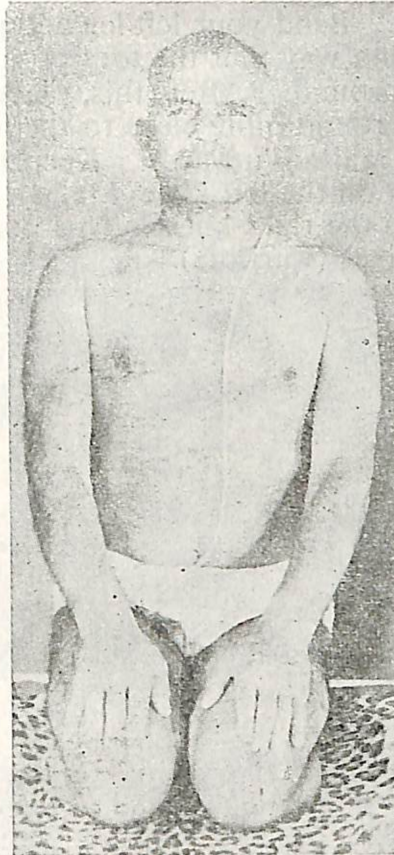
Benefits :—This easy posture is useful for doing jap, (repetition of mantras), sacrifices, study of scriptures, etc.

6. **Gomukhasana (Cow-face Pose)** :—Place your left heel touching the right hip on the outside. After bending right leg, keep the right heel touching the left hip on the outside so that the left knee comes below the right. Make a finger-lock and place it on the upper knee. Alternatively, bend the right/left arm, lift the elbow towards the head and put the hand on the back, then bend the left/right arm, take the elbow towards the back lifting the left/right hand upward, and lock the fingeres of both the hands.



Benefits :—This posture strengthens knees and feet and prevents enlargement of the testicles. It is suitable for recitation and study.

7. **Vajrasana (Bolt Pose)** :—Bend your knees so that the calves touch the thighs. Place both the heels close to each other behind the hips and then sit on the heels. Put the palms on the respective knees. Keep the body straight and look straight in front.

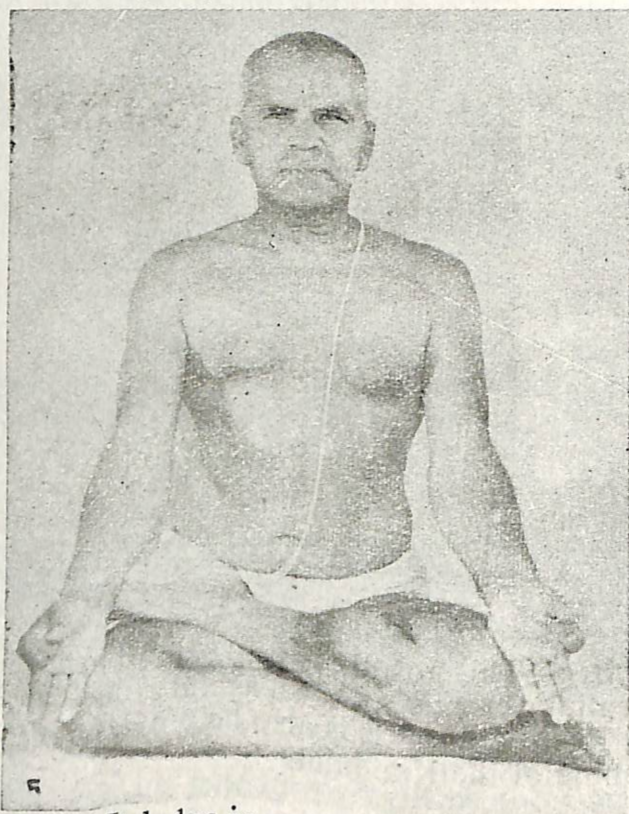


Benefits :—This posture is very helpful in getting success in those breathing exercises known as Suryabhedan, Bhastrika, Kumbhak, Rechak, etc. It is also helpful for Pranotthana, and awakening of the Kundalini.

8. **Virasana (Warrior Pose)** :—*Technique I.* Place left foot on the right thigh, right foot under the left knee, keep your body straight and the hands on the knees in Jnan Mudra.

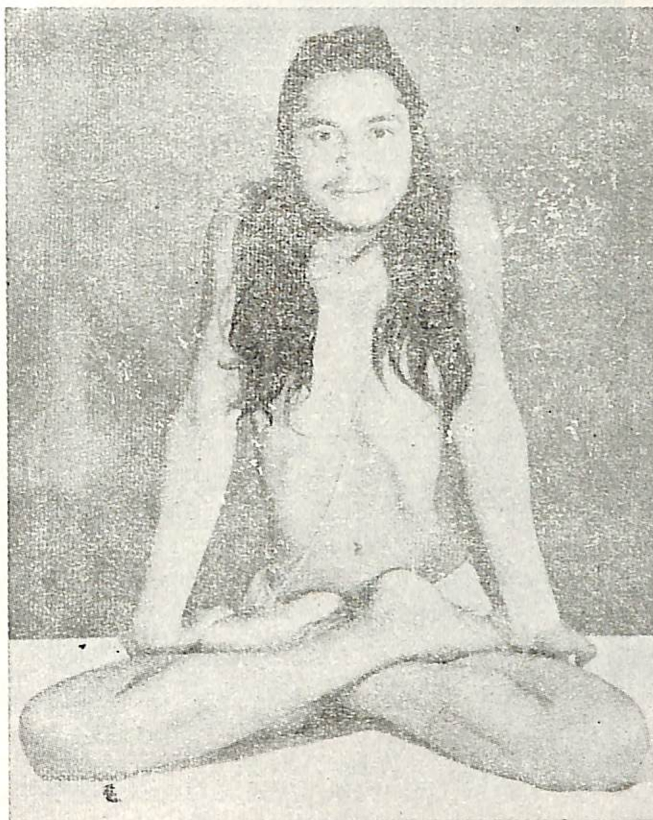
Maharshi Swami Dayanandji Maharaj used to sit in this posture for practising Yoga and concentration and meditation.

Technique II. Bend your left leg and place its heel near the left hip in such a way that the toes of your foot and the knee touch the ground. After this, place the sole of your right foot on the ground quite close to the left knee in such a way that it is raised upwards. Keep the body straight. Place the left palm on the left knee. Make a fist of your right hand and put it on the right knee. This posture is very useful for the Kshatriyas (warriors).



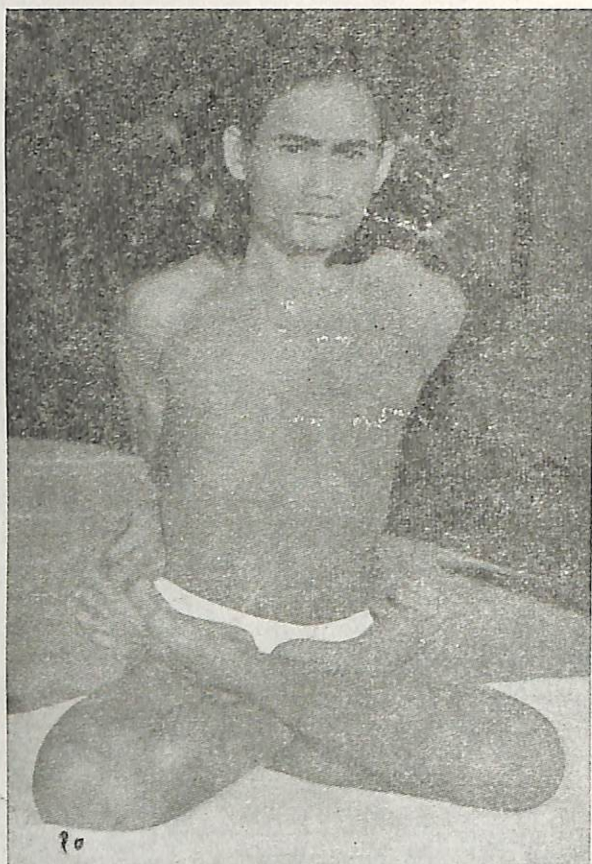
Benefits :—It helps in overcoming indolence and enables one to sit comfortably for a long time.

9. **Yogasana (Yoga Pose)** :—Sit in Padmasana. Cover the soles of both the feet with your palms in such a way that the wrists are in front and the fingers towards the stomach. With semi-opened eyes (unmani mudra), fix your gaze between the eyebrows. Some authors advise to fix the gaze on the tip of the nose. The breathing should be natural.



Benefits :—One does not feel lazy or drowsy while sitting in this posture. Sitting in this posture for long periods enhances the possibility of awakening the Kundalini.

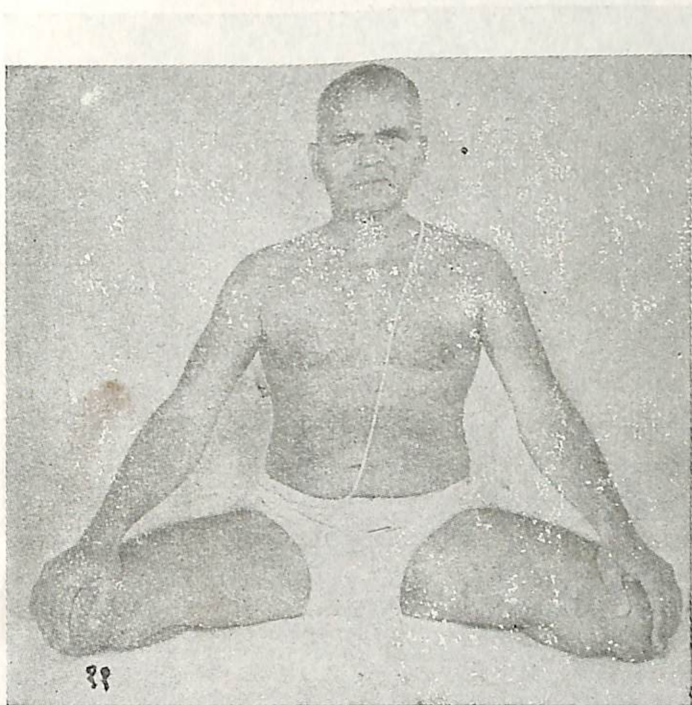
10. **Baddhapadmasana** (**Locked Lotus Pose No. 1**) :—Sit in Padmasana posture and cross both your hands at the back. Hold the toes with the respective hands and keep the shoulders straight. Inhale and retain the breath.



Benefits :—It helps in overcoming drowsiness and laziness and cures constipation, wet dreams and kindred diseases. It also prevents epilepsy, pthysis, asthma, cough, piles, fistula, etc. It improves digestion and strengthens the organs above the waist as also steadies the mind. Bhartrihari has referred to this posture several times in his work 'Vairagya Shatakam'.

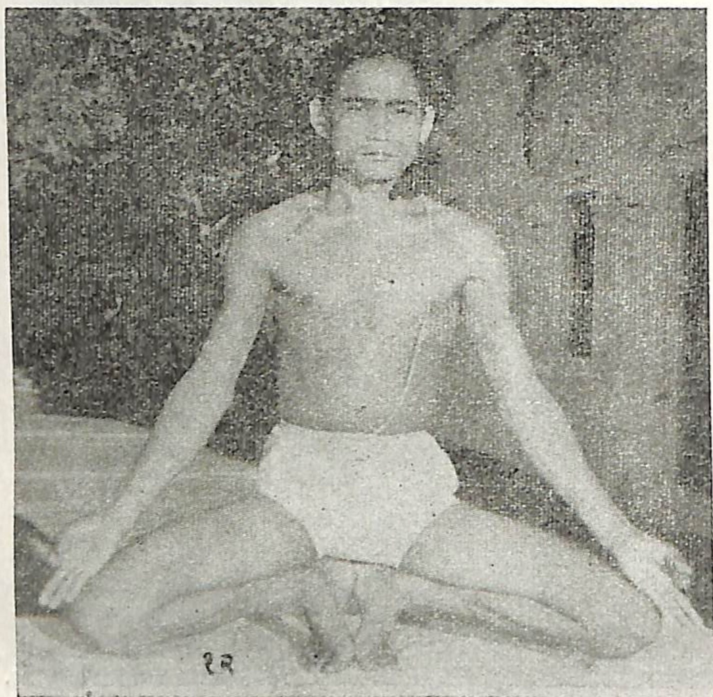
11. **Mandukasana (Frog Pose No. 1)** :—Sit normally. Bend the knees and keeping them wide apart, turn the legs backwards and place the buttocks on the heels so that they are fully covered. Place the palms on the respective knees, keeping chest, neck and head stretched.

This posture is more beneficial when practised with the breath retained in.



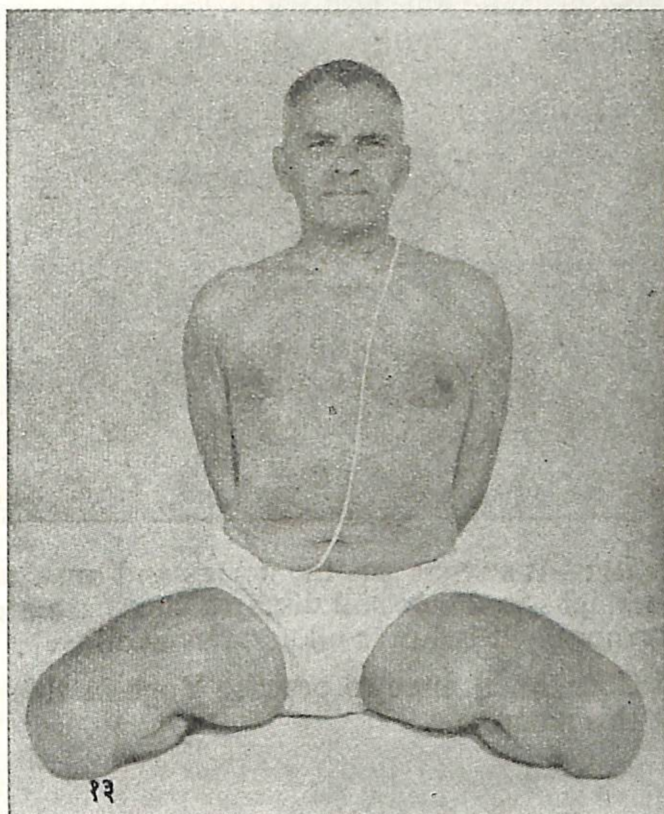
Benefits :—The Apana Vayu (the breath in the region from navel to toes) is directed downwards, thus helping the movement of faecal matter in the bowels. Prana begins to move up in the Sushumna and this posture generally tones up the entire body.

12. **Muktasana (Toe-knee-stand Pose)** :—Bring the soles of both the feet against each other and rest your body on the toes keeping the joined heels between anus and testicles. Then let the knees touch the ground and keep the body straight. Place your hands on the knees in Jnan Mudra.



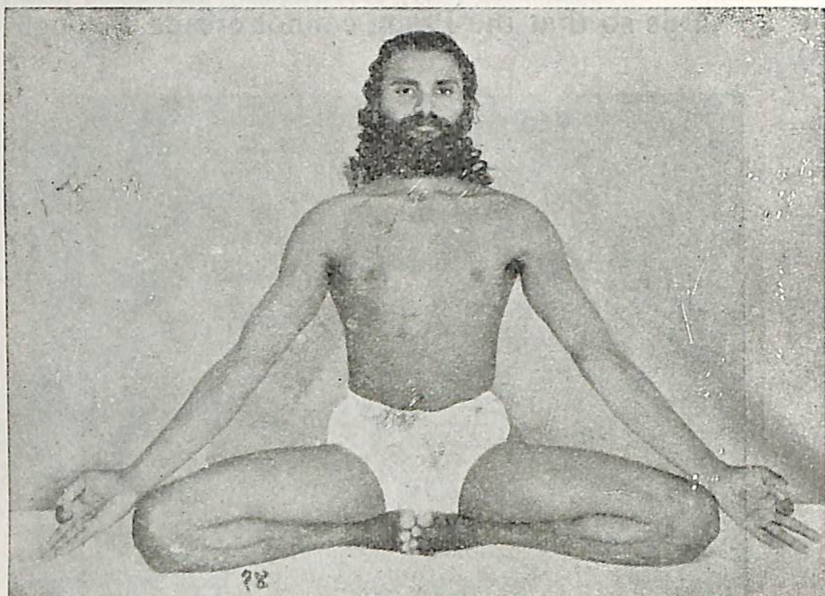
Benefits :—Regular practice of this posture strengthens legs and generative organs.

13. **Hastapada Guptasana ('Hide Extremities' Pose)** :—First bend your knees and keeping the feet at the back, place the heels by the side of the hips. Join the big toes of the feet. After this, take both the hands behind the back and hold each toe with the other hand. Inhale, retain the breath in and make Moolbandha (*i.e.*, contracting the anus and pulling it upwards so that the Prana cannot escape through the anus).



Benefits :—This posture is the best for practising yoga. It directs the Prana from anus to brain and brings tranquillity to the mind.

14. **Gorakshasana (Goraksha Pose)** :—Sit in Sukhasana pose and place the soles of the feet against each other so that they press well and the heels press against the perineum. Then place your hands on the knees, make Jnan Mudra and sit erect.



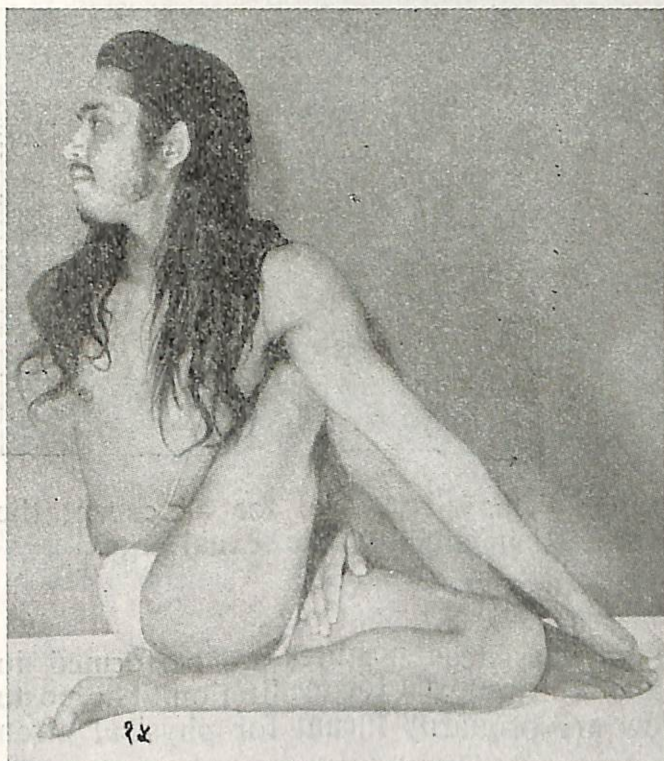
Benefits :—It strengthens the nerves and muscles of the knees and thighs and cures all diseases like spermatorrhoea, and Gonorrhoea. It removes all nervous debility.

Shri Gorakhnath used to practise Yoga in this posture and hence this name.

15. **Ardhamatsyendrasana (Half-Matsyendra Pose)** :— Place the left heel beneath the right hip, the right sole on the ground towards left of the left knee. Then hold the right toes with the left hand, encircling the right knee. Now, take your right hand around the back and place it on the left groin. Turn your face to the right.

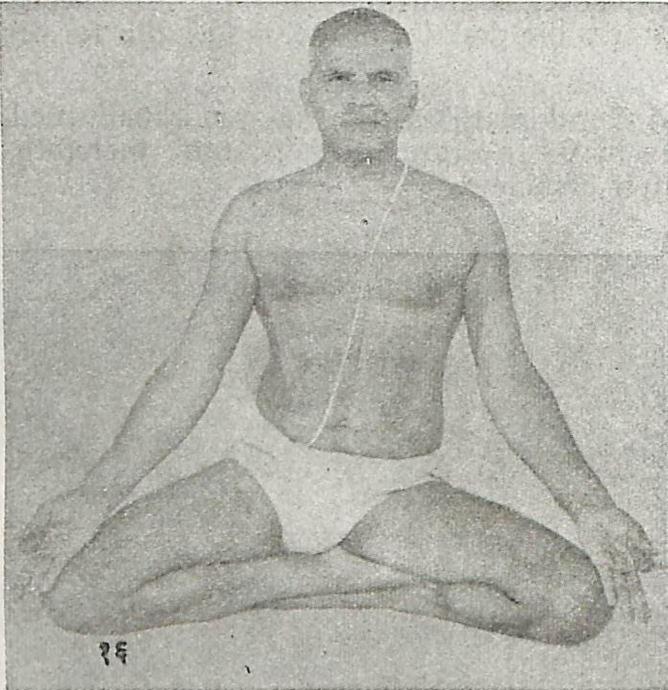
Taking into consideration the difficulty of the full Matsyendra Pose, the Half-Matsyendra Pose has been explained first. After some practice of the latter, the former will be easy.

Shri Gorakhnath's Guru Matsyendranath used to practise Yoga in this posture. This posture, therefore, became known after his name.



Benefits :—It keeps the nervous system of waist, spinal cord, thighs, arms and neck strong. It keeps the spine elastic and gives a good massage to the abdominal organs. It improves digestion and keeps the body fit. It cures urinal troubles and gonorrhoea. Prana and mind are brought under control and it makes the body symmetric.

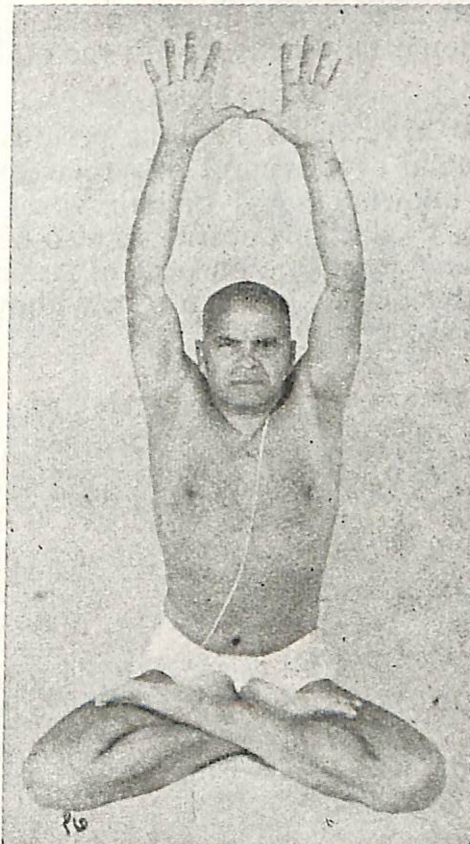
16. **Guptasana (Celibate Pose)** :—First place the toes of the left foot under the testicles so that the ankle rests on the ground and the sole is turned upwards. Then, placing the right sole on the ankle of the left, keep the heel of the same foot between the anus and the genitals. Keep the hands on the respective knees and sit straight. Practise this posture also by changing the position of feet.



Benefits :—This is beneficial for all except the householders. It helps in subduing the sexual urge.

The above sixteen postures are performed in sitting position and are employed for meditation. The postures that now follow are primarily meant for physical strength and health.

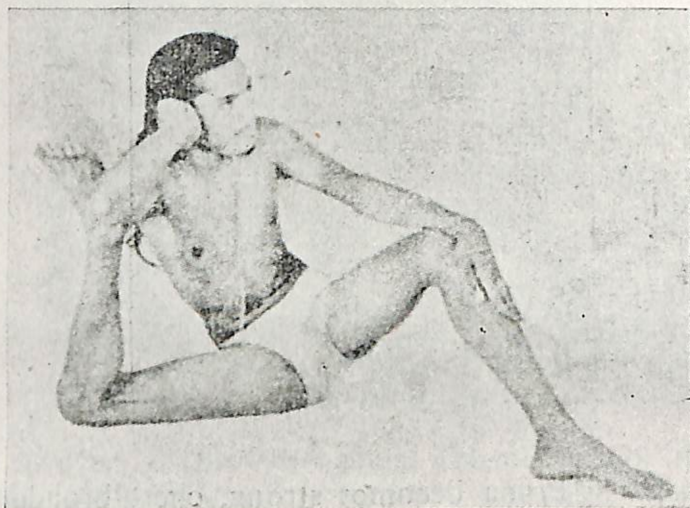
17. **Parvatasana (Hill Pose)** :—Sit in Padmasana. Inhale to fill your stomach with Prana and expand your chest. Raise the hands up fully stretched. Retain the breath as long as possible. Return to the normal position while exhaling.



Benefits :—Prana becomes strong, chest broadens and the lungs are cleansed.

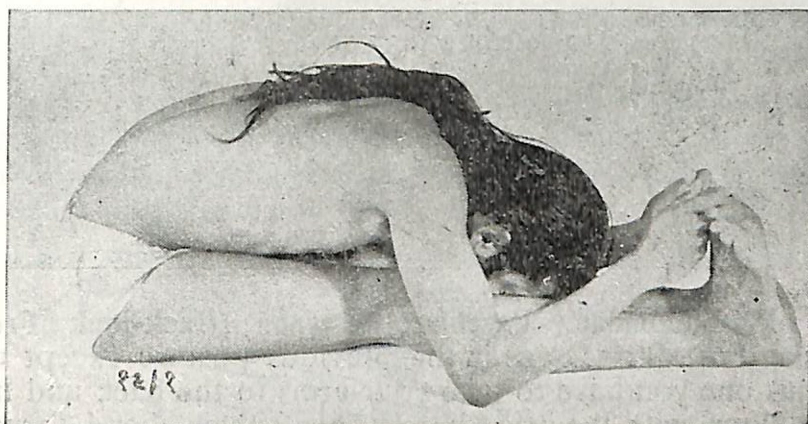
18. **Asa Asana (Rest or Stay Pose)**:—Sit and stretch your legs in front of you. Raise the right foot and place its sole in the right armpit. Placing your right elbow firmly on the sole of this very foot, keep the right palm on the right ear. The left foot should be firmly placed on the ground. After this, raise the left knee a little and keep the left palm on it. This posture should be practised with the other leg and arm also.

Yogis who have to sit for long periods in meditation make use of a stand as a support for their arms and chin. This device is known as Asa or Bairagin. By its use, the Yogis do not get tired. This posture is also helpful in relieving the fatigue and serves the purpose of Asa or Bairagin. In the absence of this device, one can rest, without lying down, in this posture.



Benefits:—This posture makes the whole body vigorous, especially arms and feet, and is helpful in relieving fatigue.

19. **Paschimottanasana (Front-leaning Pose** 1) :—Sit on the ground, stretch the legs straight and stiff and join them. Hold the toes with the respective hands. Exhale with Moolbandha and Uddiyanbandha. Place your head on the knees by bringing the chest forward. Retain the breath as long as you can. When you feel like inhaling, lift your head a little, inhale slowly and again place the head on the knees.

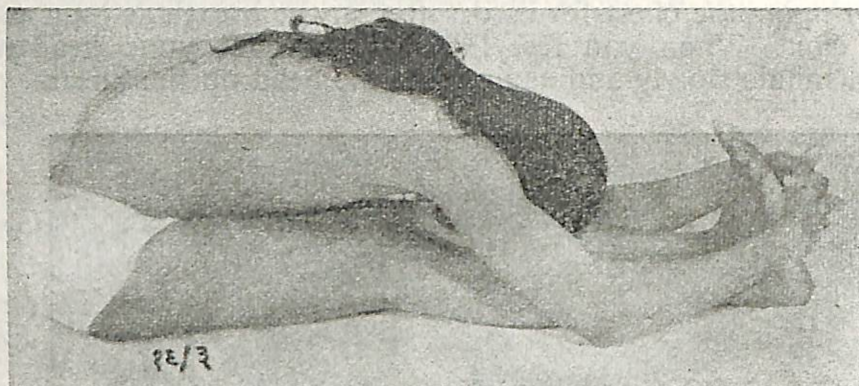


Janubaddha Paschimottanasana (Knee-lock Front-leaning Pose 2) :—You have to follow the same technique as in the previous pose except that instead of holding the toes of your feet, you have to hold the knees firmly. Then inhale, draw the belly in and place your head on the knees.



Padabaddha Paschimottanasana (Foot-lock Front-leaning Pose 3) :—Stretch your legs and join them together as in the previous pose. Make a finger-lock, bend your chest forward, draw the belly in and put the finger-lock around the soles of

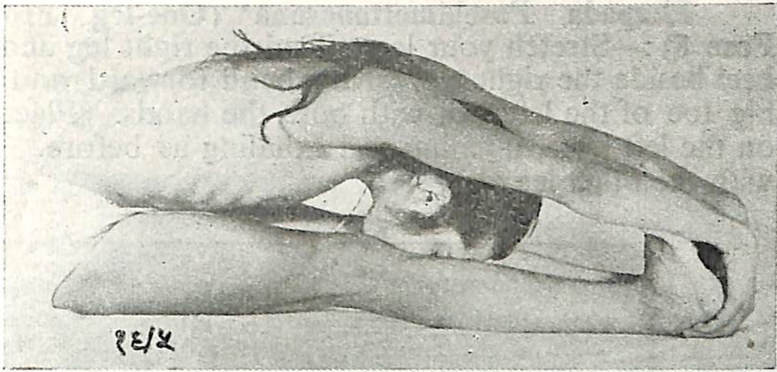
your joined feet. Exhaling and lowering the head as well as raising the head and inhaling should be done exactly as in the first posture, *i.e.*, 19(1).



Prishthabaddha Paschimottanasana (Back-lock Front-leaning Pose 4) :—Do as in the previous posture except that in this one you have to take your arms to the back and hold each elbow with the other hand. Then exhale, bend forward and place your head on the knees. Retain the breath out while you keep your head on the knees; raise it gradually when you want to inhale.



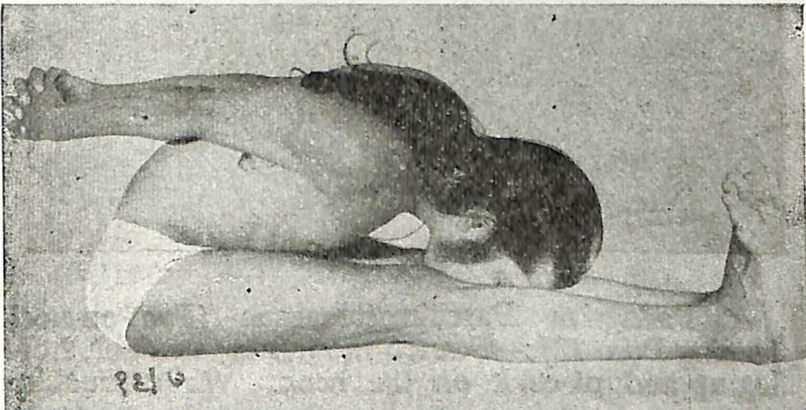
Parshnibaddha Paschimottanasana (Heel-lock Front-leaning Pose 5) :—Stretch both your legs as before and hold the heels over the toes with the hands firmly. Exhale while placing the head on the knees and retain the breath out. When you want to inhale, raise your head and bring it to the normal position.



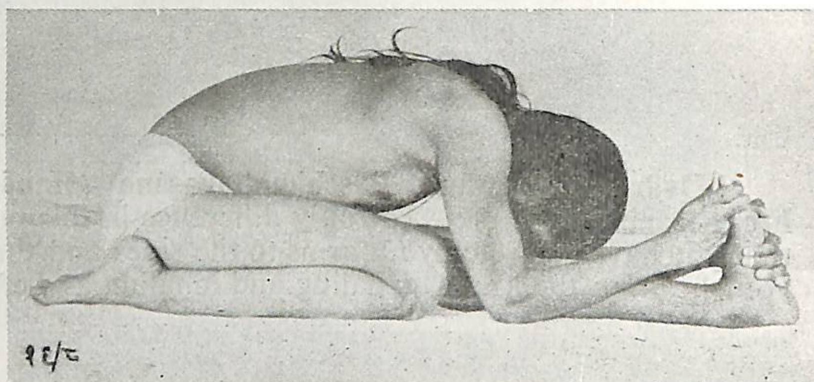
Dvihasta-prasarana Paschimottanasana (Hands-spread Front-leaning Pose 6) :—The only difference in this posture is that you have to stretch your arms to the sides and then place your head on the knees, exhaling and inhaling as before.



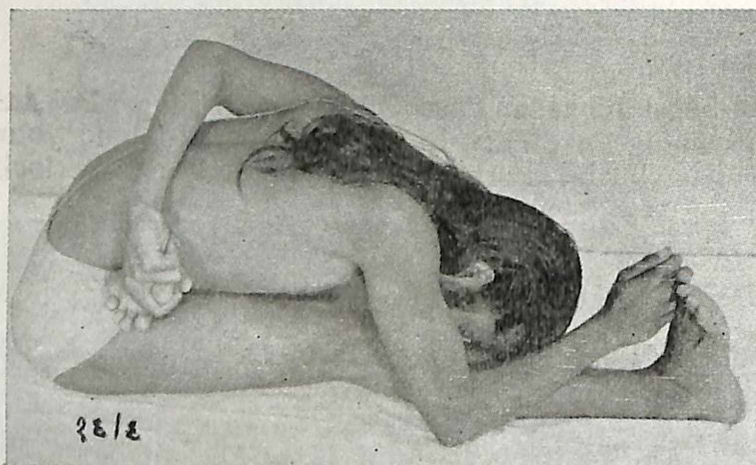
Prishtha-Mushthibaddha Paschimottanasana (Finger-lock-at-back Front-leaning Pose 7) :—In 19(4) you had to hold your elbows at the back while in this posture you make a fingerlock instead.



Ekapada Paschimottanasana (One-leg Front-leaning Pose 8) :—Streteh your legs. Bend the right leg and place the heel beside the right hip. Now bend forward and hold the big toe of the left foot with both the hands. Place the head on the left knee, inhaling and exhaling as before. Repeat it with the other leg also.

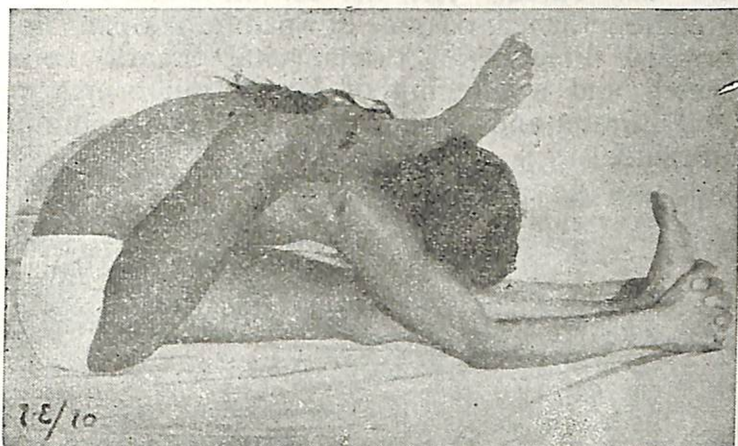


Ardhabaddha-Padma-Paschimottanasana (Half-lotus Front-leaning Pose 9) :—Fix the left heel on the right groin. Now turn your left hand from the left side towards your back to hold the toe of the left foot. Hold the right toe of the stretched foot with the right hand. Inhale and exhale as before. Repeat this Asana with the other leg also.

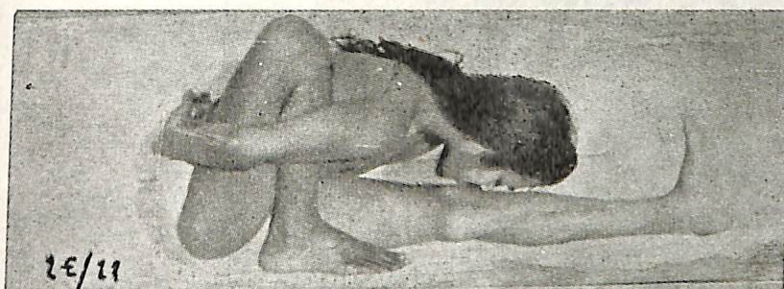


Padagriva Paschimottanasana (Foot-on-neck, Front-leaning Pose 10) :—Stretch the left leg straight, hold the right leg up and place it on the neck. While touching the left

knee with your head, hold your left sole with the stretched hands. Repeat it with the other leg also.



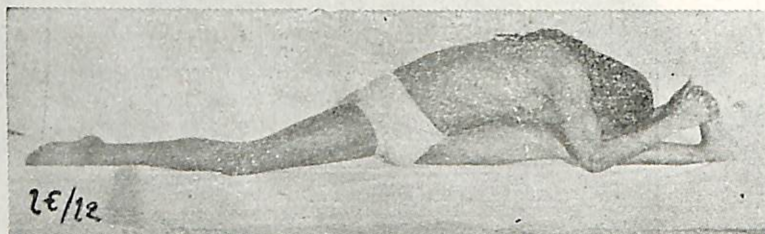
Januprishthabaddha Paschimottanasana (Back-knee-lock, Front-leaning Pose 11) :—Stretch the left leg in front of you and bending the right leg, place the sole of the right foot flat on the ground. Now take your right arm behind your back, encircling the right leg and thigh. Take the left arm also behind the back from the left, make a finger-lock and touch your knee with the head. Repeat it with the other leg also.



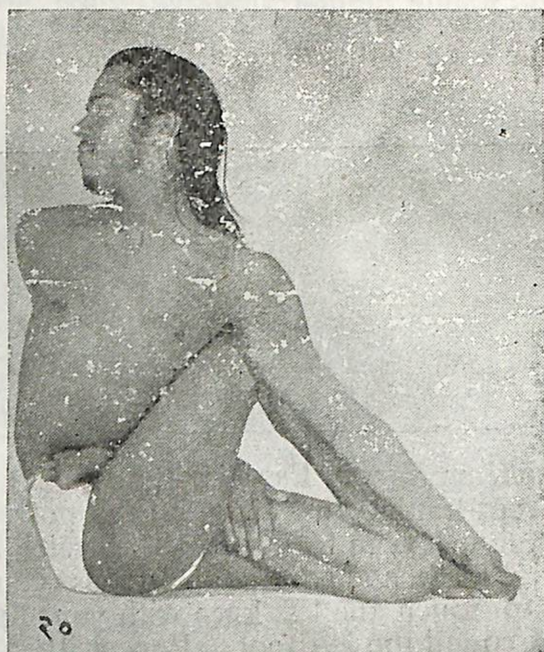
Viparitapadaprasarana Paschimottanasana (Legs-stretched-on-sides, Front-leaning Pose 12) :—In this posture you have not to stretch your legs in front of you. Stretch the right leg towards the right side and the left towards your left side fully. Bend to touch the left knee with your head and put the finger-lock round the left foot. Repeat it on the other side also.

Benefits :—Paschimottana, as also all its variations, reduces distended stomach and cures practically all the related dis-

eases. The body becomes symmetric, well-built and supple. Gastritis, enlarged spleen, seminal diseases and dyspepsia are also cured. The nerves, joints and muscles of the legs are strengthened; passage of Sushumna opens up; helps in the upward directing of Prana (vital breath), preservation of semen and awakening of Kundalini; brings under control body, Prana and sense organs, thus enhancing concentration of mind.



20. **Matsyendrasana (Matsyendra Pose) :**—Sit erect and stretch your legs. Fix the left heel at the navel and the foot on the right groin. Let the right sole touch the ground on the outside of the left knee. Placing the left hand outside the



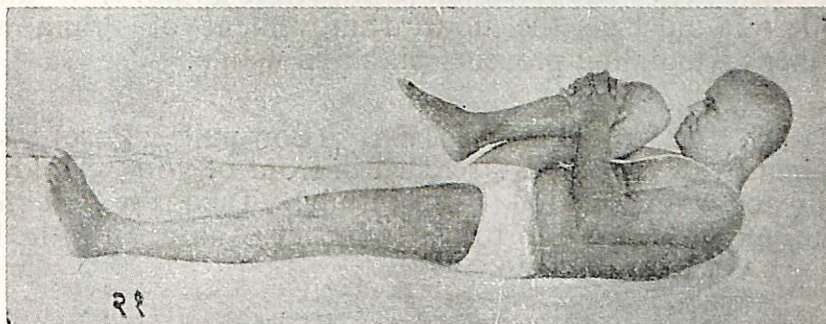
right knee and pressing the knee to the left side, hold the right toe with the left hand. Now turning the right hand towards the back, get hold of the left ankle. Twist the spine and turn

your face and body towards the right side. Gaze straight at your back.

This posture should be practised on both sides by turns. The posture is somewhat difficult but by gradual practice it will become easy. Great Yogis like Gherandanath and Atmaram have prescribed the above technique.

Benefits :—It improves digestion and thereby makes the body healthy, symmetric, radiant, strong, free from wrinkles and agile. Old age is delayed ; helps in continence and yogic practices.

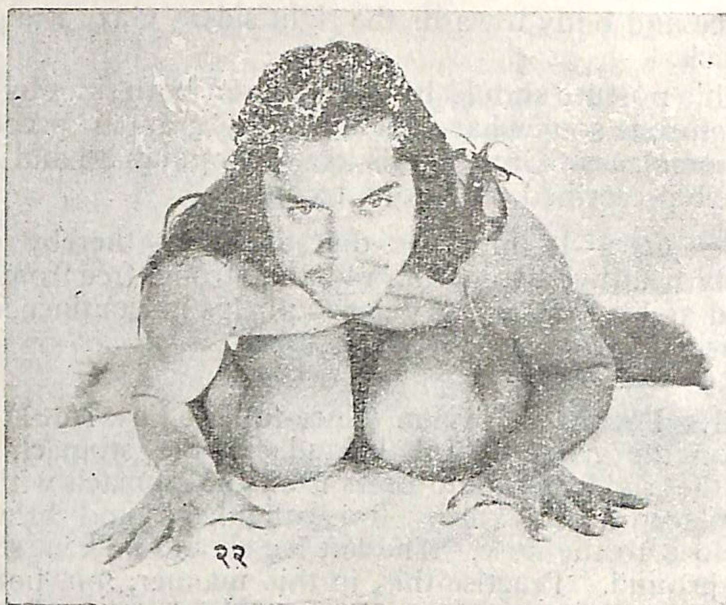
21. **Pavanamuktasana (Knee-to-nose Pose No. 1)** :—Lie down on the ground. Inhale and fill the stomach fully. Raise the right knee and press it on the stomach with your hands placed on the knee. Raise the head and bring the knee close to the nose. The left leg should be kept straight on the ground. Practise this, in this manner, on both the legs alternately.



Benefits :—It keeps the wind in the stomach in check and helps in passing it without difficulty. In case of distended stomach, this posture releases the wind and makes the stomach light. If practised after taking a glass of water, but without Pranayam, you will have a clear motion.

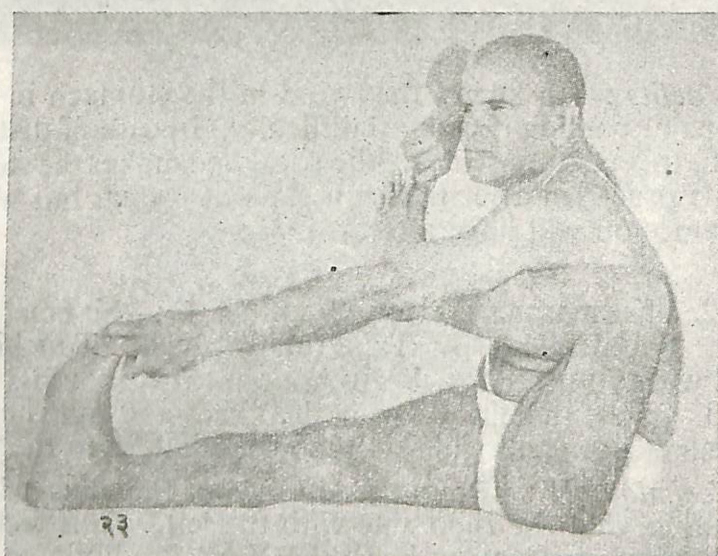
22. **Kurmasana (Tortoise Pose No. 1)** :—Sit erect on the ground. Bend the knees. Take the feet back. Touching the ground with your ankles, keep heels near the hips. Lean forward, place the elbows near the knees and put the hands with fingers stretched wide on the ground close to the knees.

Technique II :—Press the left side of the anus with the right ankle and the right side with the left. This technique of posture has been given in Hatha Yoga Pradipika.



Benefits :—Moolbandha (contraction of anus) is automatic. It quickens the upward movement of Prana and awakens Kundalini; prevents piles and fistula.

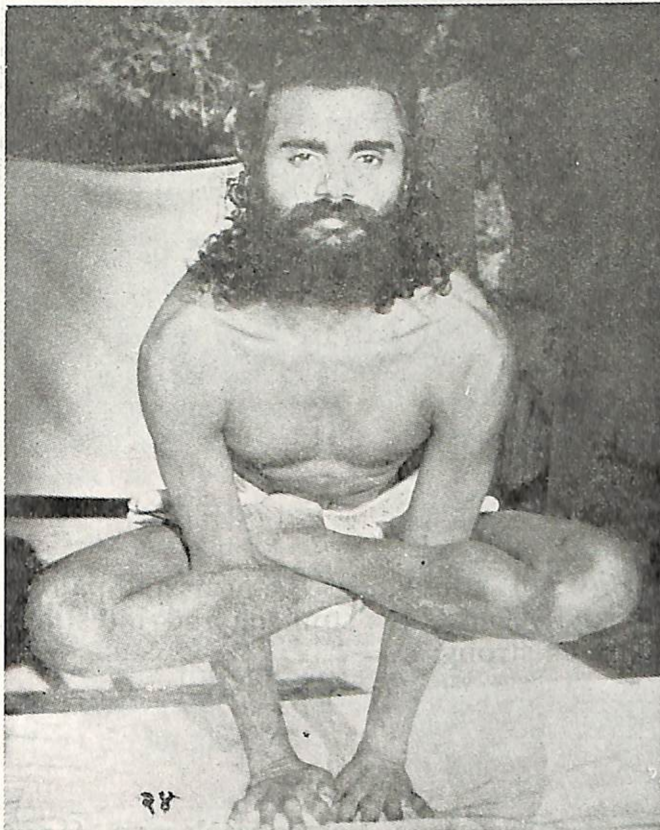
23. **Dhanushakarshanasana (Bow-pull Pose)** :—Sit straight with your legs stretched in front of you. Hold the right toe with the left hand firmly. Take the left foot from under the left arm to the right side. Now draw the left



toe with the right hand towards the right ear. Thus the body takes the form of pulling an arrow on the bow. Practise it on the other side as well. When you draw the foot towards the ear, inhale and retain the breath in. Release the foot when exhaling.

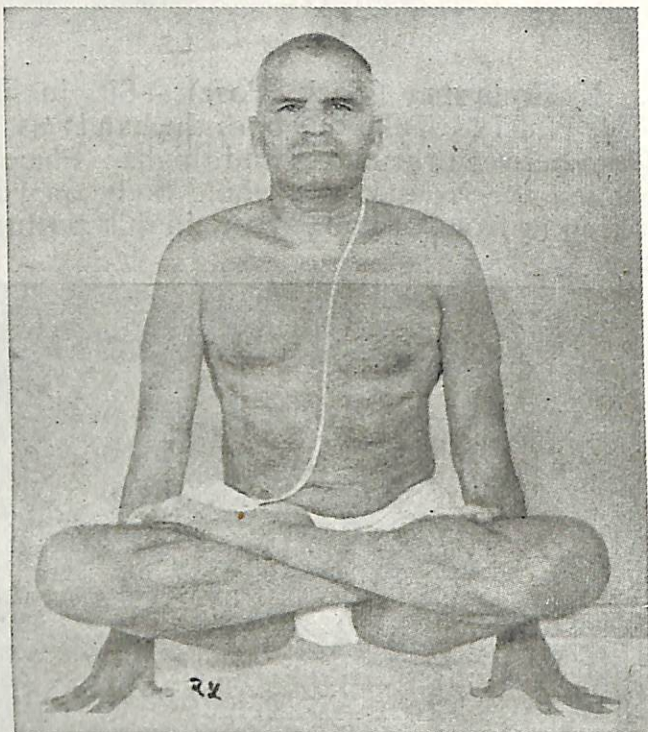
Benefits :—Arms, shoulders, knees and thighs are strengthened and become flexible. The Prana becomes strong due to the breath being held in.

24. **Kukkutasana (Cock Pose)** :—Sit in Padmasana (Lotus Pose No. 1). Take out both the hands as far as the elbows from between the calves and thighs. Place the palms on the ground and balance the whole body on your hands. Keep looking in front of you. Maintain this posture as long as you can.



Benefits :—It strengthens arms and chest, improves digestion and liver; removes fat from hands and feet and makes them strong. Destroys worms of the stomach.

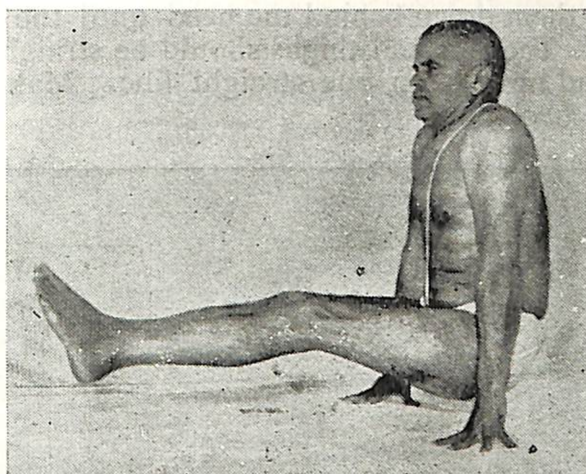
25. **Tulasana (Balance Pose)** :—Sit in Padmasana (Lotus Pose No. 1). Place your palms on the ground to your left and right. Inhale. Put your weight on the fingers and raise the body up. Keep the posture for some time. Gradually increase the duration.



Benefits :—It strengthens the arms and palms, chest and shoulders, and cleanses the stomach and intestines. It also makes the neck strong.

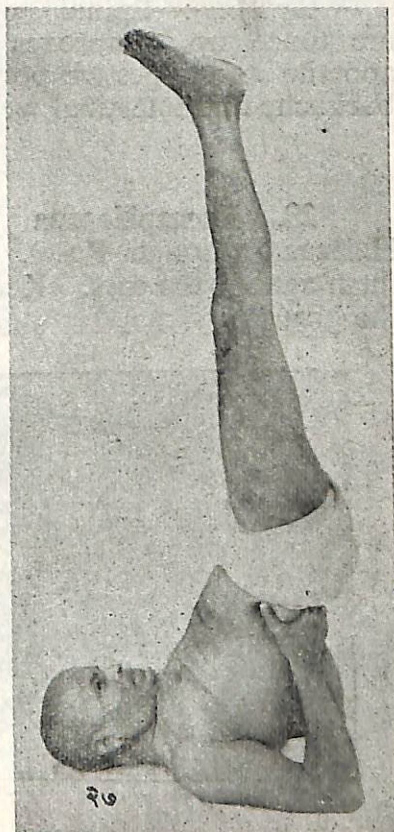
26. **Padaprasarana Sarvangatulasana (Legs-stretched Balance Pose)** :—Stretch the legs straight in front. Knees and heels should be kept together. Place the fingers firmly on the ground on both sides near the hips. Balance the body on the

hands, inhale and retain the breath in. Remain in this posture for some time.



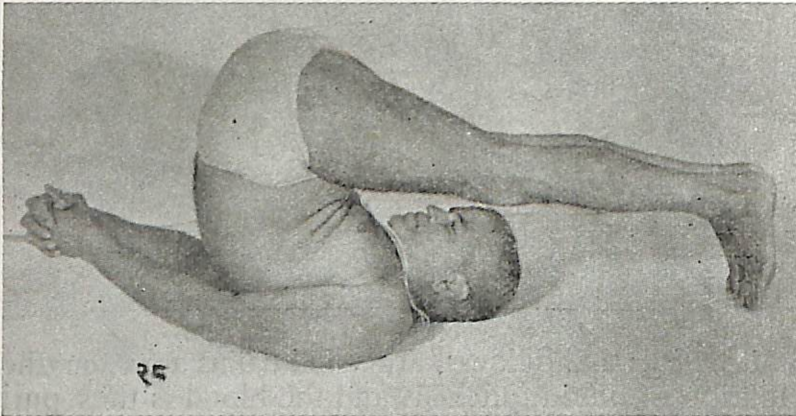
Benefits :—Shoulders, arms and palms are strengthened. Circulation of blood quickens and the blood is thus purified.

27. **Sarvangasana (Shoulder-stand Pose No. 1)** :—Lie flat on the back. Raise the trunk, hips and legs quite vertically. Keep toes exactly over the nose and the legs and feet together. Place both arms up to the elbows firmly on the ground. Support the back with the hands, one on each side. The whole body should rest on your shoulders and neck. Do not allow the body to move to and fro. Maintain the posture as long as you can. Then bring the legs down slowly.



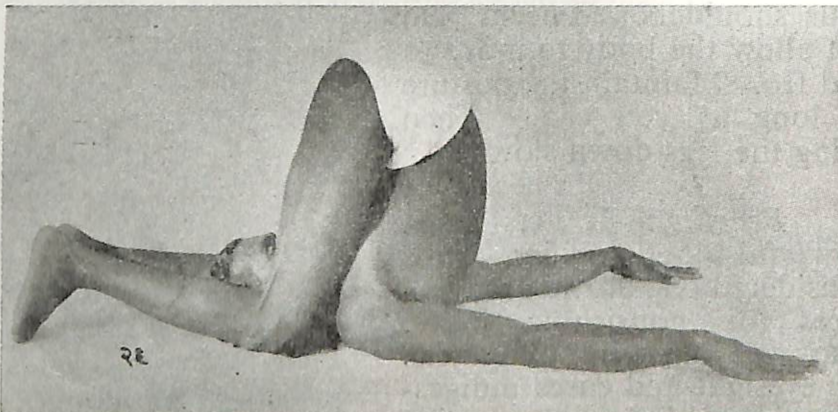
Benefits :—It acts as a powerful blood purifier. It is considered one of the best postures for nourishing brain, heart and lungs. It strengthens the eyesight and cures indigestion, chronic headache, gastritis and leprosy.

28. **Halasana (Plough Pose)** :—Lie flat on the back. Keep the hands at the sides with the palms on the ground. Keep both the legs together and lift them slowly straight and then lower them down behind the head until the toes touch the ground. The legs and thighs should be straight and close together and must be in one straight line. Make a finger-lock at the back.



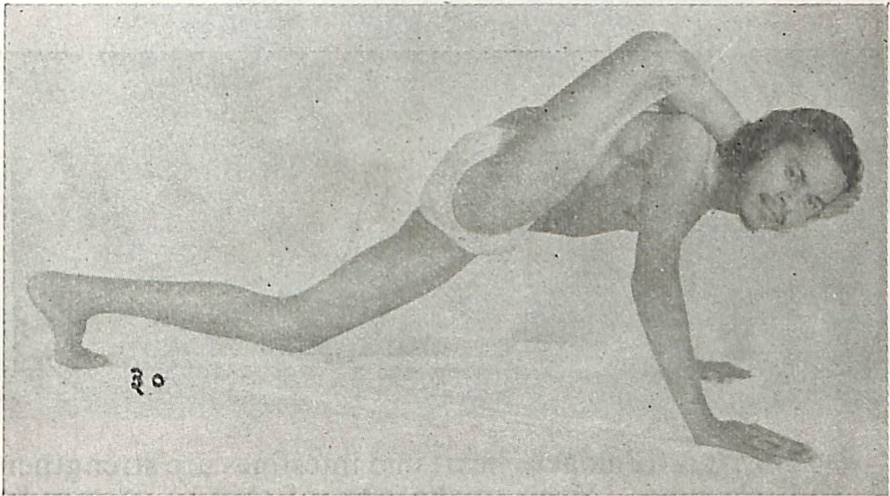
Benefits :—Spinal nerves and muscles of the back are toned up. Improves circulation of blood, increases appetite and digestive power, reduces obesity and relieves backache and intestinal weakness.

29. **Karnapidasana (Knee-pressing-ear Pose)** :—Do Halasana (Plough Pose). Then, bend the knees and press them against the ears. Keep the hands straight and flat on the ground.



Benefits :—Back, waist, neck and ears gain strength. Deafness, disorders of the liver, spleen and indigestion are cured as also obesity. Spinal cord is strengthened and becomes flexible.

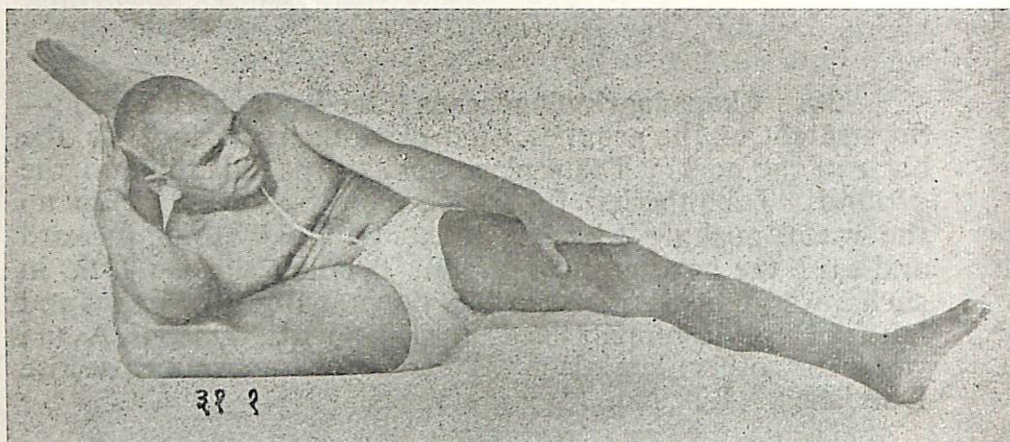
30. **Ekapadagrivadandasana (One-leg-on-neck Pose)** :— Sit straight on the ground. First place the right foot on the back of the neck. Then, place both the palms firmly on the ground. Take the left foot back and stretch it. Raise up the waist, pushing it back a little. Gradually bring forward and raise the head and chest after bending them a little in such a way that the waist lowers down. Both the palms and left foot should remain fixed on the ground. Do this Asana with the other leg also. While in this posture practise Dandasana (Ref. No. 76) a few times.

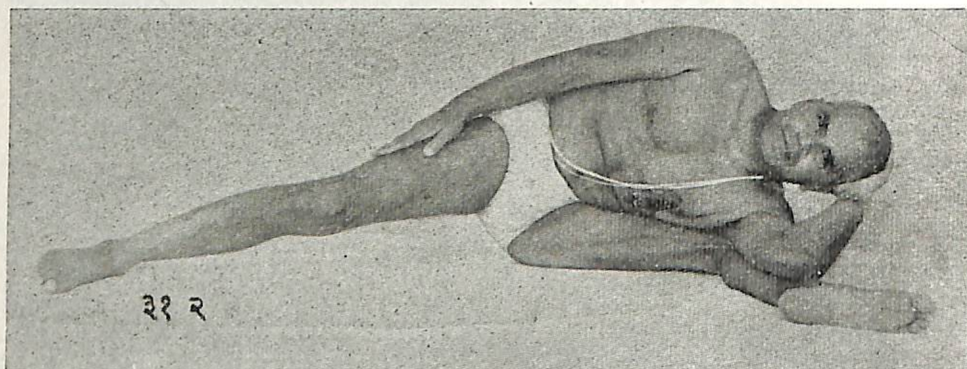


Benefits :—Neck, chest, shoulders and arms are strengthened. The whole body becomes stout and strong. Though a little difficult, this posture is very useful for increasing strength.

31. **Paryankasana (Bed Pose)** :—Sit on the ground with legs stretched in front. Lift the right leg and bend it at the knee to place the right foot at the back of the head. Now raise the right arm and rest the temple on the palm. Lower your back resting the right elbow on the popliteal space of

the right knee and the right thigh on the ground. Left leg should remain on the ground with the left hand on it. Repeat the posture on the other side also.



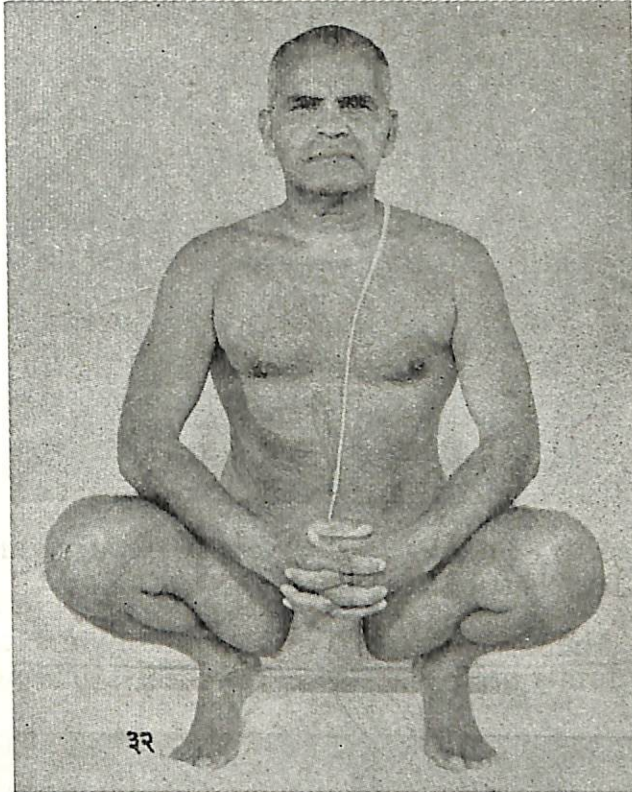


Benefits :—Stomach, heart and intestines are strengthened and cleansed. Yogis make use of this as posture for taking rest and changing of breath from one nostril to another.

32. **Utkatasana (Knee-support Pose)** :—Sit on your toes. Raise the heels to rest your buttocks on them. Sit in this posture as long as you can.

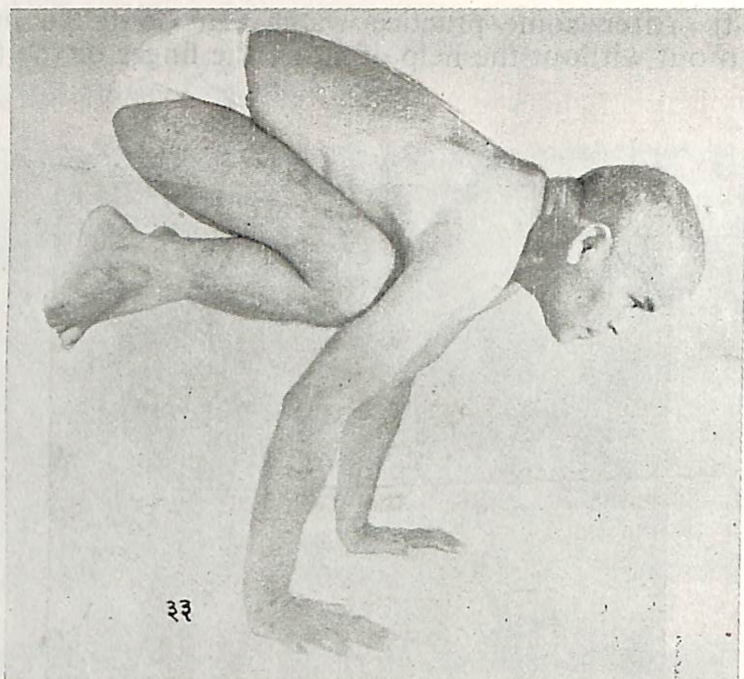
Its uses :—Sit in water and exhale forcefully. Insert a tube in the anus. Draw in air so that the water enters the intestines through the tube. After some practice even the use of a finger will serve the purpose of a tube. After doing Nauli throw out the water through the anus which is known

as Basti. After some practice water can be taken in and thrown out without the help of either the finger or the tube.



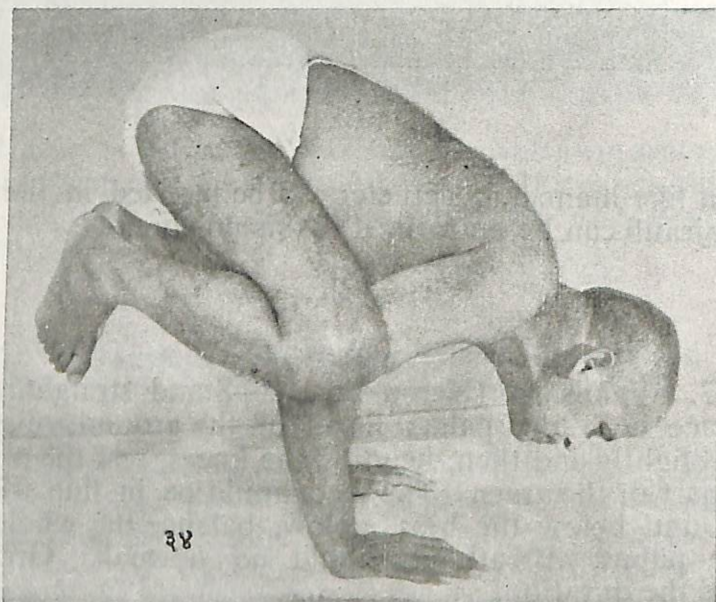
In like manner, a catheter can be inserted in the penis and Vajrauli can be performed in this posture.

33. **Vakasana (Heron Pose)** :—Stand straight. Bend and place both the palms firmly on the ground. Bend the elbows slightly and then, bending the knees, rest them on the upper part of the arms. The feet should be in line with the elbows and below the hips. Now, balance the whole body on the palms. Breathing should be normal. Gradually increase the duration.



Benefits :—Muscles and nerves of the arms are strengthened. The chest becomes strong.

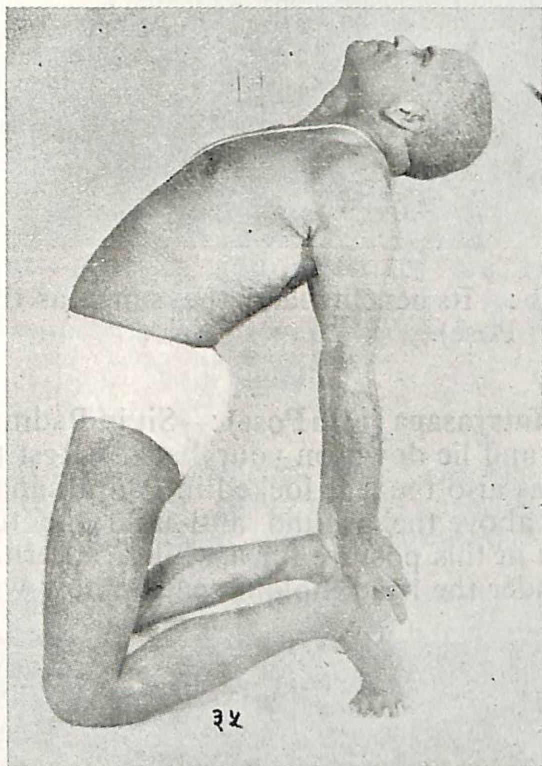
34. **Hansasana (Swan Pose)** :—Sit on your feet placing the palms firmly on the ground. Now press the knees on the



elbows from the outside and balance the body on the palms. The posture should look like a swan. Push the neck forward and touch the ground with the nose repeatedly.

Benefits :—Aversion to food, indigestion and enlarged tonsils are cured. The other benefits are the same as those of Vakasana (Heron Pose).

35. **Ushtrasana (Camel Pose)** :—Bend the knees and rest them on the ground. Take the legs back and hold the heels with the hands. Turn your face towards the sky. After this, bend from the waist forward, touch the ground with the mouth and then resume the formal posture. This posture can be practised also with the breath retained in.



Benefits :—Neck becomes strong. The fat on the stomach and waist is reduced; digestion improves and all stomach diseases are cured; ribs are strengthened. The disorders of the three humours are prevented.

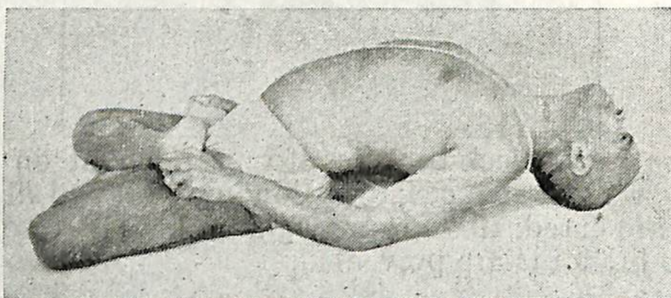
36. **Kakasana (Crow Pose)** :—After sitting in Utkatasana fix the hands firmly on the ground and the upper part

of the thighs on the elbows. Retain the breath, bend the feet backwards and balance the body on the elbows.



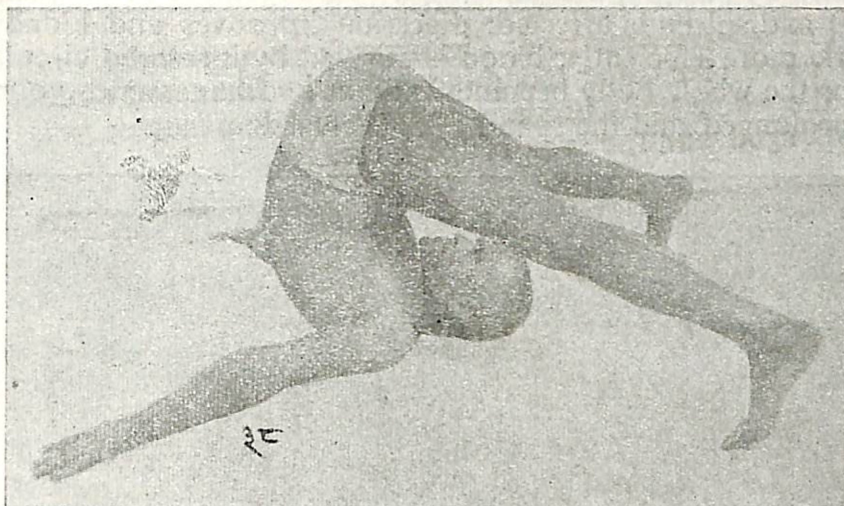
Benefits :—Its benefits are the same as those of Hansasana (Swan Pose).

37. **Matsyasana (Fish Pose)** :—Sit in Padmasana (Lotus Pose No. 1) and lie down on your back. Rest the head on the ground as also the legs locked in Padmasana. Keep the waist a little above the ground and hold the toes with the hands. Stay in this posture for a while. Alternatively, keep the hands under the head, holding each elbow with the other hand.



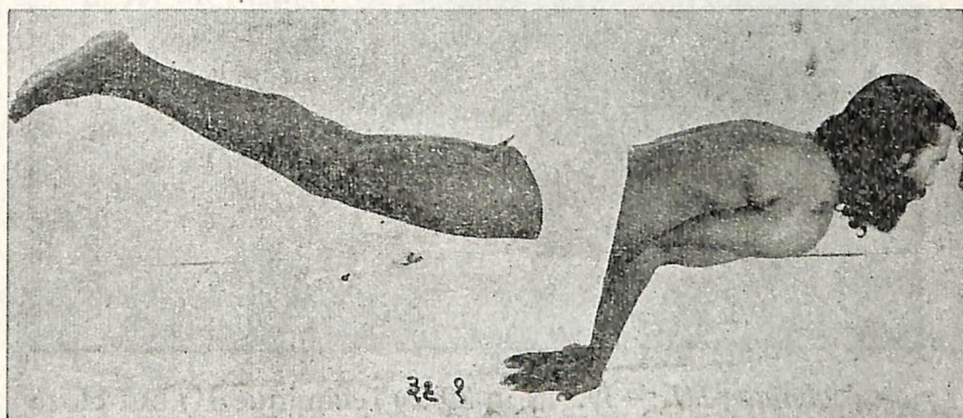
Benefits :— It cures the disorders of the stomach and strengthens the trunk and the legs.

38. **Latasana (Creeper Pose)** :—Lie flat on the back. Do Halasana (Plough Pose) and stretch your legs and arms as wide as possible on either side. Both the arms should rest firmly on the ground. Legs should be kept as wide as the arms.



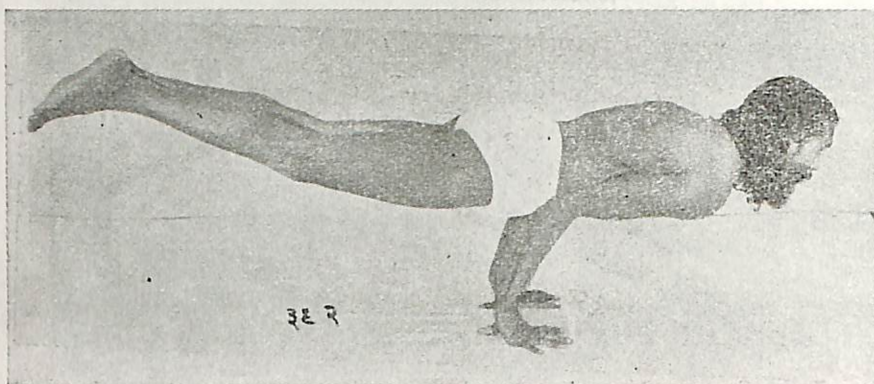
Benefits :—Arteries and intestines are cleansed and strengthened. Skin diseases and disorders of nose, ear, mouth and eyes are cured; back and waist become flexible; appetite increases.

39. **Mayurasana (Peacock Pose No. 1)** :—Place your hands flat on the ground. Bring elbows together. Rest your navel on them. Inhale. Take the feet behind and the head for-

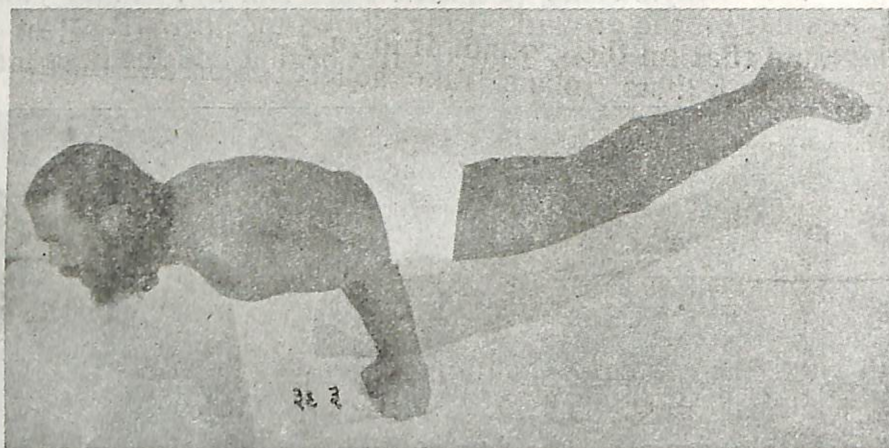


ward. Balance the body on the elbows. The whole body should be straight like a staff. Retain the breath in and keep the posture as long as you can. Gradually increase the duration.

Benefits :—According to the Hatha Yoga Pradipika, the benefits are : Cures chronic gastritis, dropsy and the disorders caused by phlegm, bile and wind. Enlargement of stomach, liver and spleen is arrested; digestion improves and kidneys work more efficiently; blood is purified by increased circulation; the whole body becomes radiant and handsome; youth is prolonged and the span of life increases.



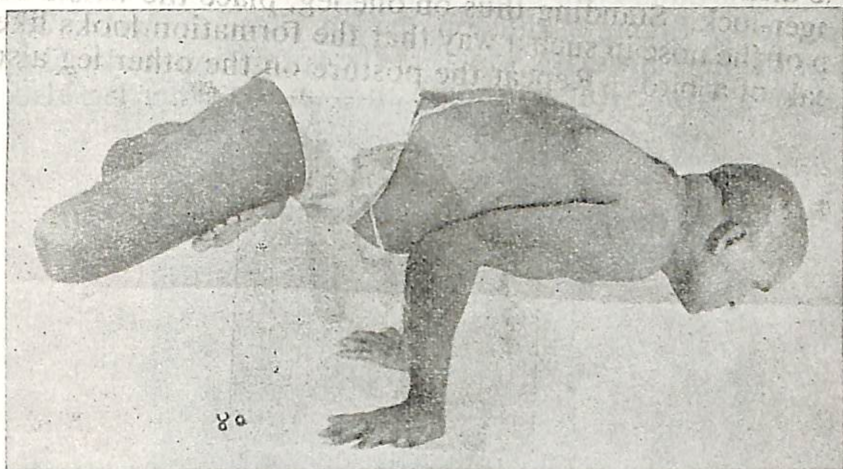
Technique II :—Sit in Vajrasana (Bolt Pose). Spread the knees apart. Place your hands on the ground so that the palms of both hands are spread forward. Now, place the navel on the elbows and balance the whole body on them as in the first technique.



Technique III :—Do as in 39-2 (Technique II) but close your palms and balance the body on the fists.

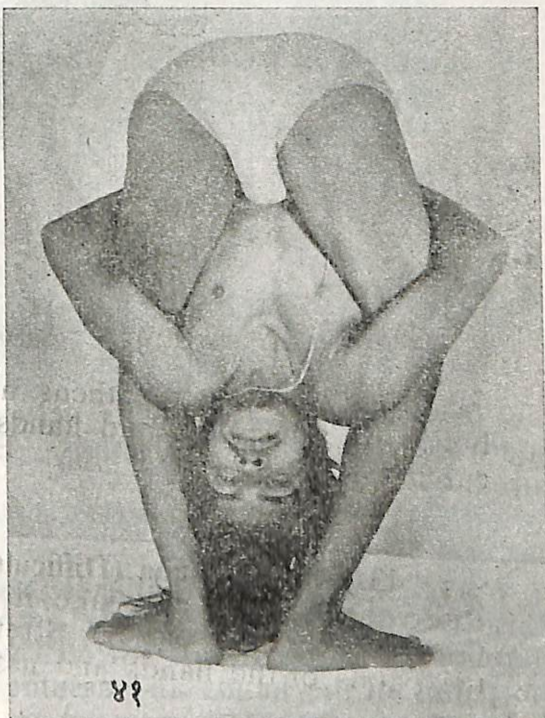
Benefits :—The benefits are the same as those of Mayurasana (Peacock Pose) described earlier.

40. **Mayuri-Asana (Peahen Pose)**:—There is just a slight change from Mayurasana (Peacock Pose). Instead of stretching the legs at the back, do Padmasana (Lotus Pose No. 1) so that the tail may look small like that of a peahen.



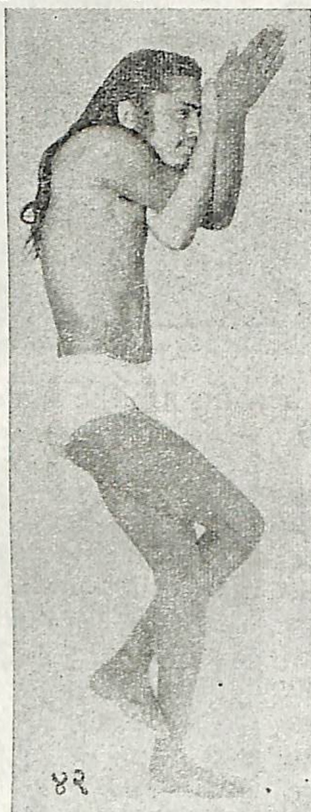
Benefits :—The benefits are the same as those of Mayurasana (Peacock Pose).

41. **Kalyanasana (Happy Pose No. 2)**:—Stand straight. Place the feet together. Then, spread the feet, keeping the heels together. Bend forward, pass the arms through the legs and bend the arms round the respective thighs and bring them over the back to make a finger-lock. The head should be brought between the legs. Maintain this posture as long as you can. When feeling tired release the hands and feet and after some time repeat it again.



Benefits :—It is the best exercise for those who suffer from disorders of the stomach; improves digestion and prevents gastritis and impurities of blood.

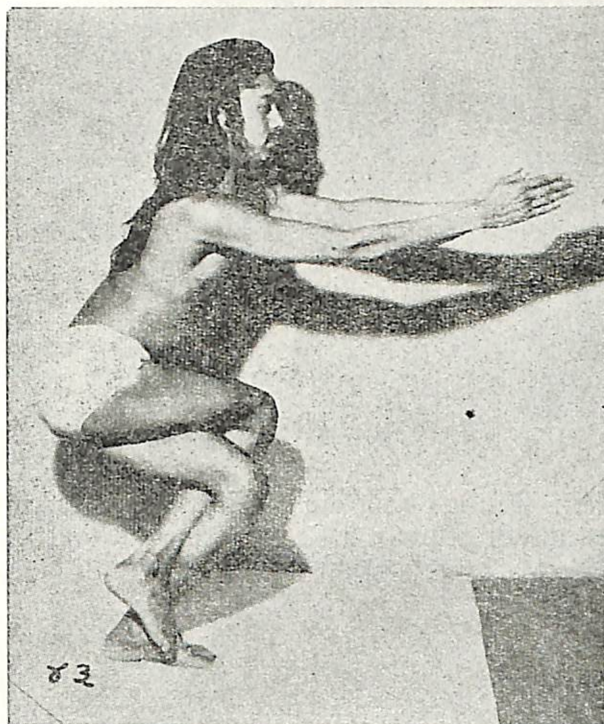
42. **Garudasana (Eagle Pose)** :—Stand erect. Raise the right leg and wind it fully around the left. Similarly, wind the arms around each other and join the palms or make a finger-lock. Standing thus on one leg, place the wrists on the tip of the nose in such a way that the formation looks like the beak of a bird. Repeat the posture on the other leg also.



Benefits :—It strengthens nerves, tissues, muscles and bones of arms, legs and hands. Enlargement of kidney is cured.

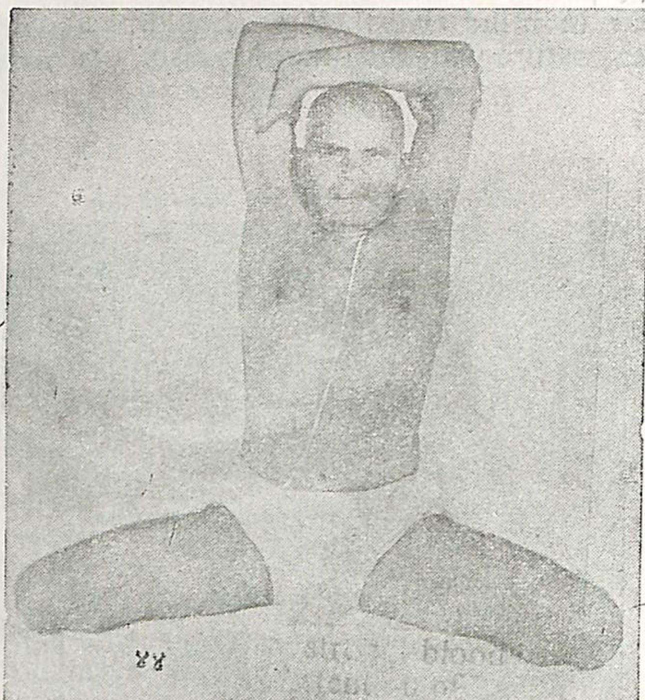
43. **Sankatasana (Difficult Pose No. 1)** :—Stand erect. Raise the right leg and take it round the left as you did in Garudasana (Eagle Pose). Stretch your arms forward, join the palms of the hands and assume a half-sitting position.

Please bear in mind that the hips should be above the feet. Repeat the posture with the other leg also.

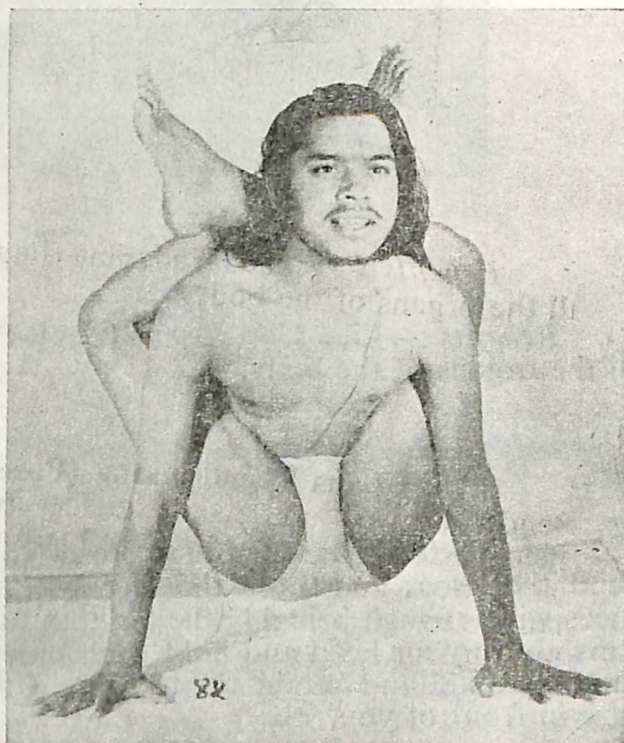


Benefits :—Like Garudasana (Eagle Pose), it strengthens all the organs of the body.

44. **Uttana Mandukasana (Pose No. 2)** :—Sit straight. Bend the knees and take the feet back. Now spread the knees wide enough bringing the big toes together. Take both arms above your head and hold each elbow with the other hand. Inhale and retain the breath. Stretch the chest and gaze in front of you.



Benefits :—Lungs become strong, blood is purified and Prana comes under control by retention of breath.

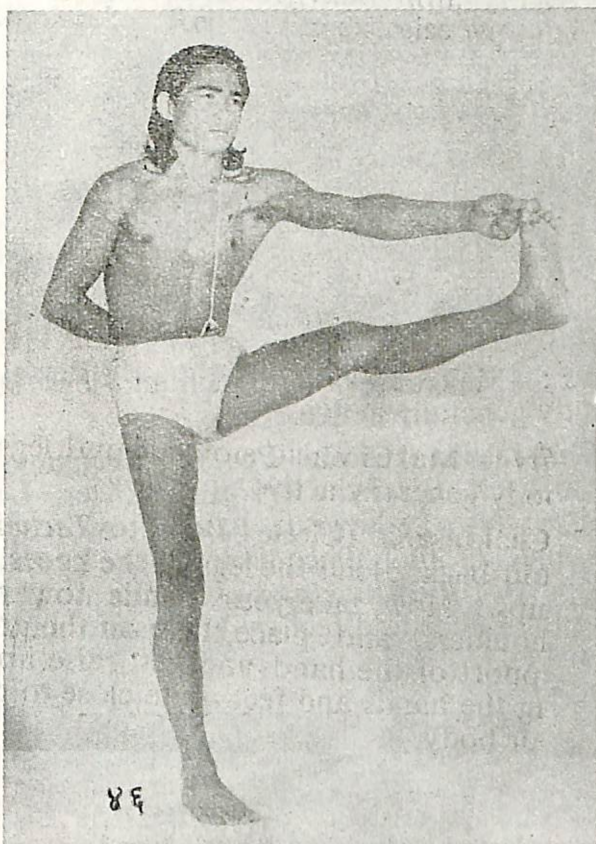


45. **Utthita-dvipadagrivasana (Legs - on - neck Pose)** :—Sit on your buttocks. Raise one leg and place it firmly on the back of the neck. Now, raise the other leg and place it on the first. Straighten the arms, keep the palms flat on the ground and balance the whole body on them. Maintain the posture for some time. Release the

feet, take a little rest and repeat it once or twice.

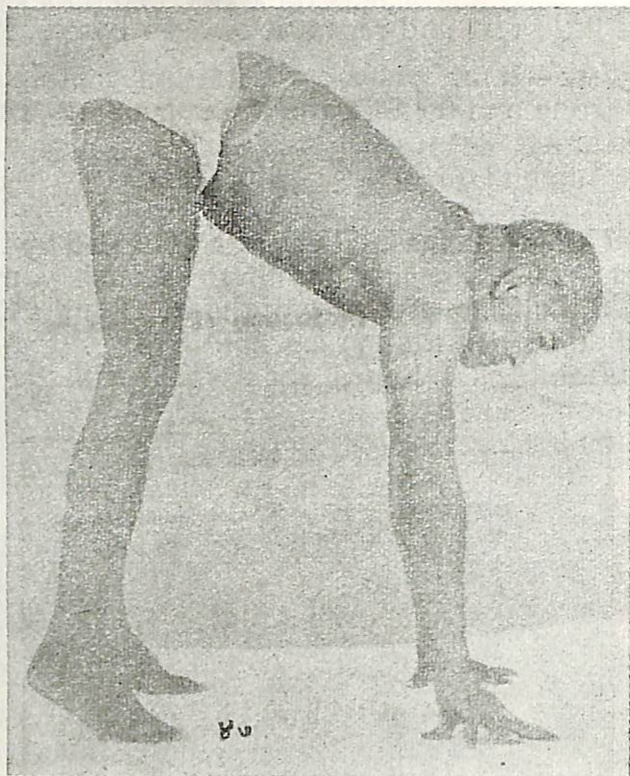
Benefits :—It makes neck, waist, stomach, thighs, fingers and arms strong and flexible; the Prana becomes strong and the body healthy.

46. **Utthita-Ekapada-Hastasana (One-leg-up Pose)** :—Stand erect. Place the feet together. Stretch your left leg forward and hold the left toe with the left hand. Retain the breath and straighten the left leg and arm. Place the right forearm on the back. Repeat the exercise with the other leg also.



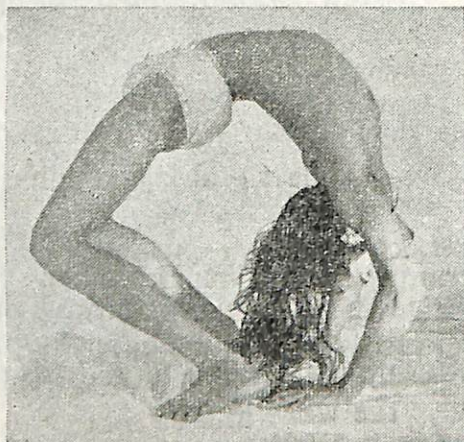
Benefits :—Waist, knees and legs become strong.

47. **Shutarmurgasana (Ostrich Pose)** :—Stand straight. Bend forward. Place both the palms firmly on the ground, straighten the legs, raise the waist and hips up, keeping your body on the hands and feet. Walk to and fro in this posture.



Benefits :—Makes waist, stomach and legs strong and keeps the body generally active.

48. **Chakrasana (Circle Pose)** :—*Technique I* :—Lie down on your back. Bend the legs at the knees. Let the heels touch the hips. Now, take your hands towards the head, over the shoulders, and place them on the ground. Then, with the support of the hands and feet, raise up the chest and waist. Bring the hands and feet quite close to make almost a circle of your body.

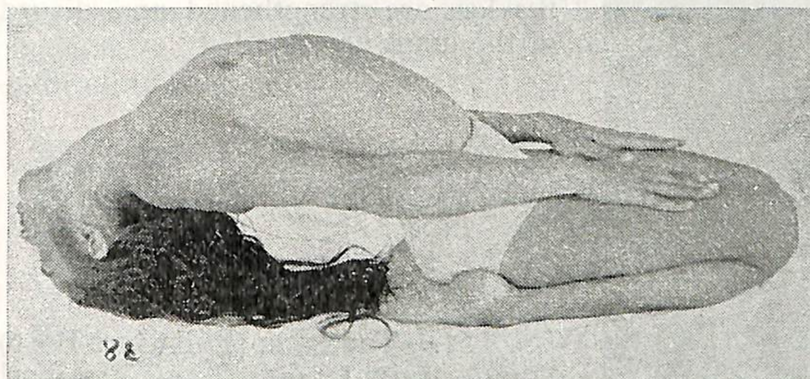


Technique II :—Stand straight. Take your hands back over the shoulders and slowly bend backwards so that the palms finally rest on the ground. Now, gradually try to bring hands and feet together so that the body eventually assumes the form of a circle.

Benefits :—Strengthens and makes flexible chest, back, stomach, waist, neck, arms, hands, legs, knees, feet, etc. and keeps them healthy. Gives perfect control over the body and makes it agile and nimble. Prevents hunch-back in old age and tremors of hands and feet.

49. **Supta Vajrasana (Lying-down Bolt Pose)** :—
Technique I :—Sit in the posture of Vajrasana (Bolt-Pose). Inhale and lie down on your back. Place the head on the ground. Keep the hands on the thighs as in Vajrasana. Retaining the breath in, remain in this posture for some time. Then, exhale and sit up. Gradually increase the repetitions upto five or six times.

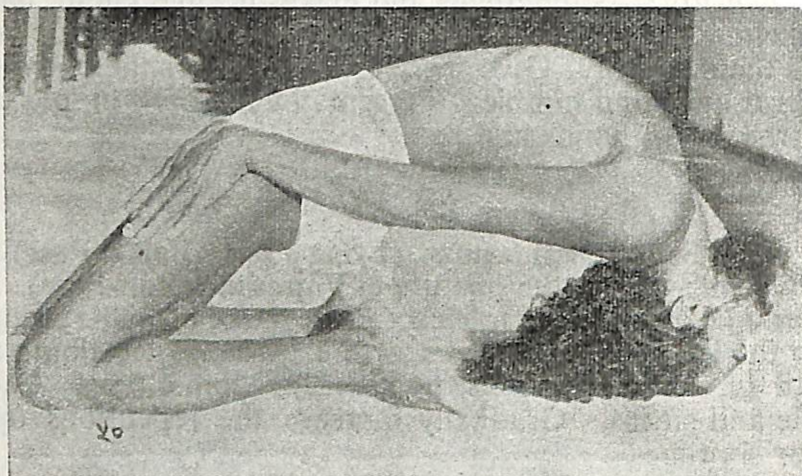
Technique II :—If the heels cannot be kept under the anus, they may be placed by the side of the hips. After practising this posture for some time, the first technique may be tried.



Benefits :—It has all the advantages of Vajrasana. Feet, palms, knees, thighs, stomach, waist, back and neck become strong and healthy.

50. **Purna Supta Vajrasana (Full-lying-down Bolt Pose)**:—
Kneel down. Place your hands firmly on the thighs. Inhale,

retain the breath and slowly bend your head backwards so that finally you lie down on your back. Then, keeping the head on the ground, raise the back and waist above the ground, balancing the body on the head and knees. Keep the posture for some time and then exhale slowly. Do it three or four times.



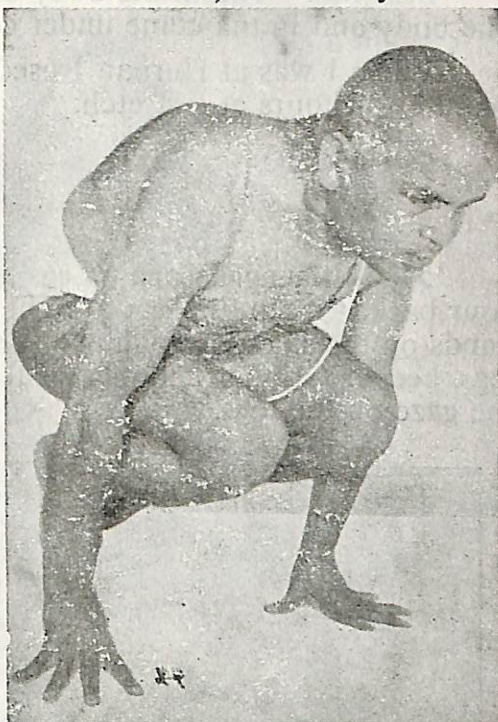


Benefits :—Fat on the stomach is reduced; waist, thighs and knees become elastic; backache is relieved; body becomes symmetric and healthy; muscles of the legs are strengthened and disorders of the lungs are cured.

51. **Tadasana (Palm-tree Pose)**:—Stand straight with the feet together. Inhale and fill the stomach with breath. Raise the hands straight up, spreading the palms. Now, balance the whole body on the toes and, gazing upwards, walk to and fro. The body should be kept absolutely erect.

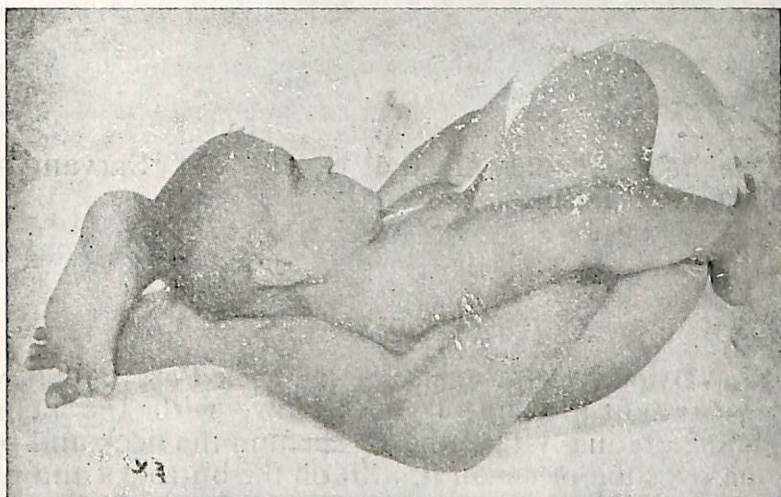
Benefits :—Regular practice of this posture helps in increasing the height.

52. **Shukasana (Parrot Pose No. 1)** :—Sit on your toes as you do in Utkatasana (Knee-support Pose). Force the heels together. Then, place the palms firmly on the ground, the arms touching the folded legs. Inhale, retain the breath and balance the body on the fingers in such a way that the posture looks like the form of a parrot. Remain in this position for some time. Do the exercise several times.



Benefits :— The muscles of arms and fingers become strong.

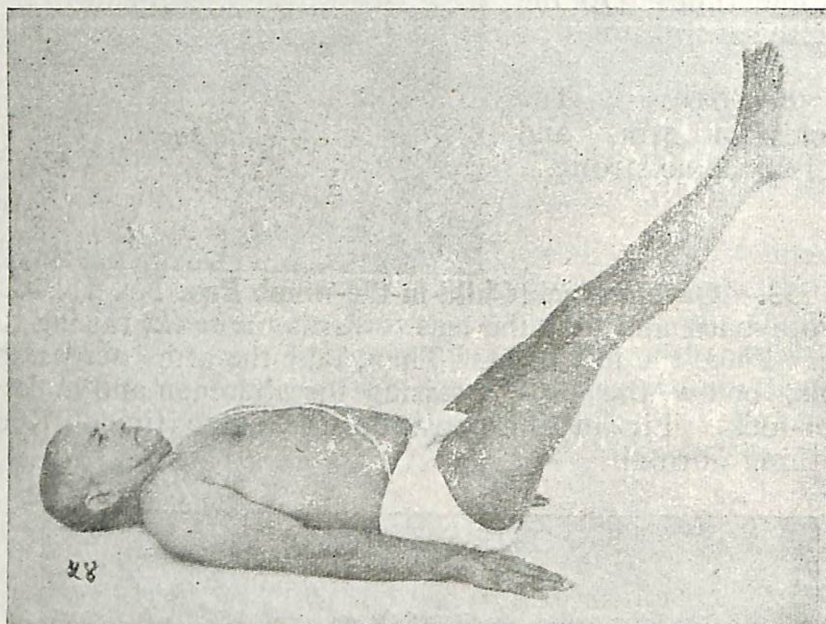
53. **Garbhasana** (**Child-in-the-womb Pose No. 1**) :—Lie on your back and take the legs towards the neck, raising it a little. Place the feet on it. Then, take the arms across the thighs, below the hips, pressing the abdomen and make a finger-lock. Lie in this position for some time. Keep breathing normal.



Benefits :—The whole body becomes elastic and strong. The body and Prana come under control.

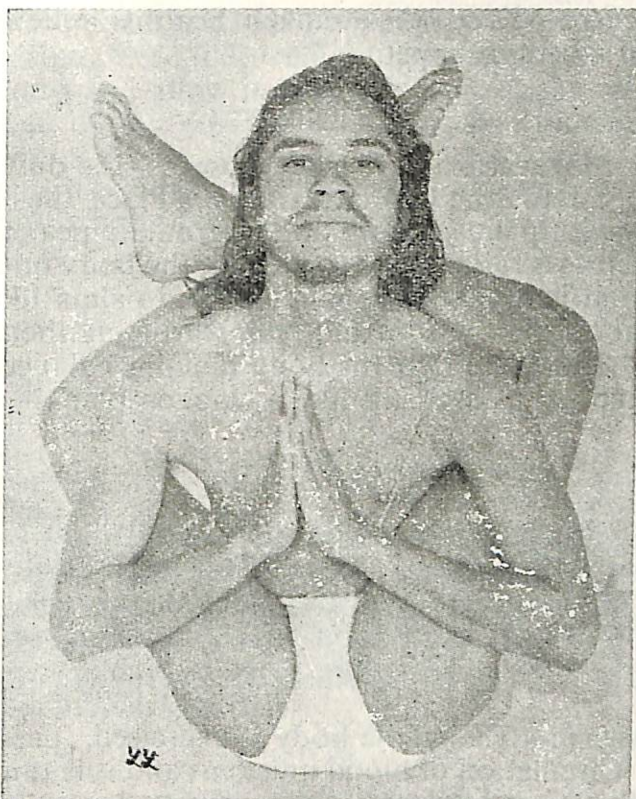
When I was at Harban I used to do Gayatri jap in this posture for hours at a stretch.

54. **Uttanapadasana (Legs-up Pose)** :—Lie down on your back. Keep the legs straight and joined and place the hands on the sides, the palms on the ground. Raise both the legs, keeping straight, about two feet from the ground. Keep the gaze on the toes.

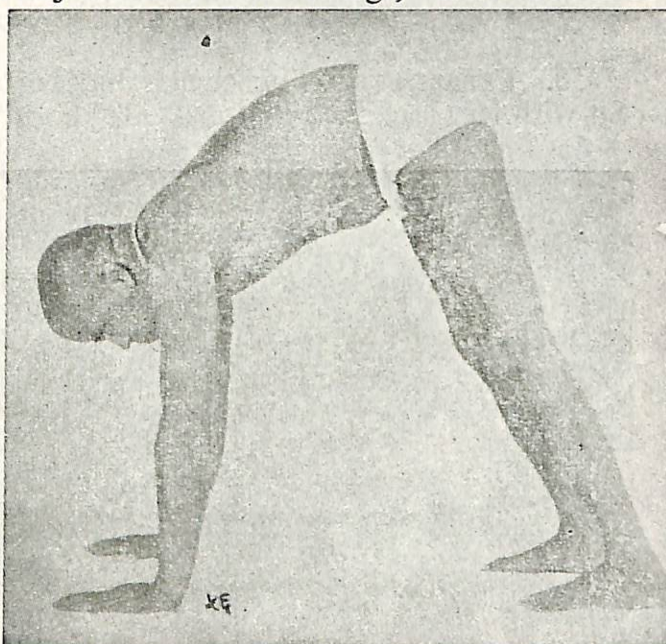


Benefits :—It has all the benefits of Sarvangasana (Shoulder-stand Pose).

55. **Dvipada-grivasana (Feet-on-neck Pose)** :—Sit with your legs straight in front of you. Now, with the help of both hands, gradually take the legs behind the neck and place them one over the other on it. Sit on the buttocks and place the palms together in front.



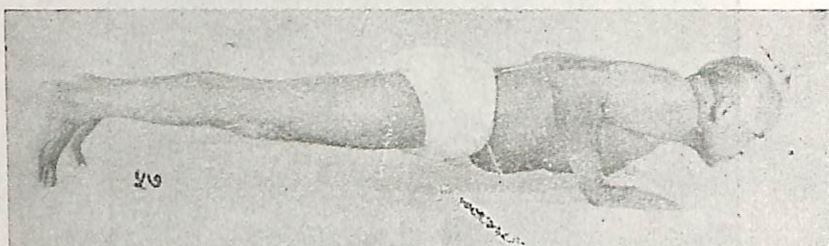
Benefits—The joints and nerves of legs, waist and neck become strong. The body becomes symmetric, elastic, handsome and radiant. Digestive power is increased and fat reduced.



56. **Gajasana (Elephant Pose)** :—Stand straight. Bend from the waist and place the palms on the ground. Keep the legs and arms absolutely stretched. Move about in this posture.

Benefits :—Keeps the stomach healthy, relieves constipation and increases appetite.

57. **Makarasana (Crocodile Pose)** :—Lie down on the stomach. Stretch the legs backwards. Place the hands at your sides with palms resting on the ground, near the shoulders, and elbows raised. Now, balance the body on the palms and toes and jump about on the toes and palms like a lizard or move about on the toes and palms bringing them forward in order. Take care that the body remains balanced only on the toes and palms and stiff like a wooden plank.



Benefits :—The whole body is exercised, perspired and fatigued. Circulation of blood quickens and it is thus purified. It strengthens especially arms, fingers and legs.

58. **Padaprasaran-Kachchapasana (Tortoise Pose No. 2)** :—Sit with legs stretched forward. Take out your arms from

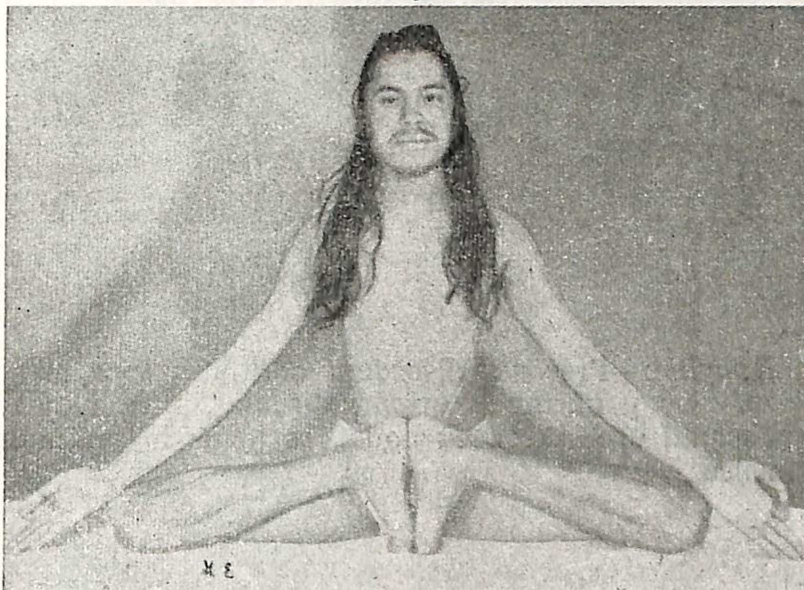


under the thighs and, taking them a little back, place the

palms firmly on the ground. Now, keep the feet at a distance of about four feet and, retaining the breath in, bend your chest forward and allow it to touch the ground. Keep your gaze in front of you. When exhaling raise your neck.

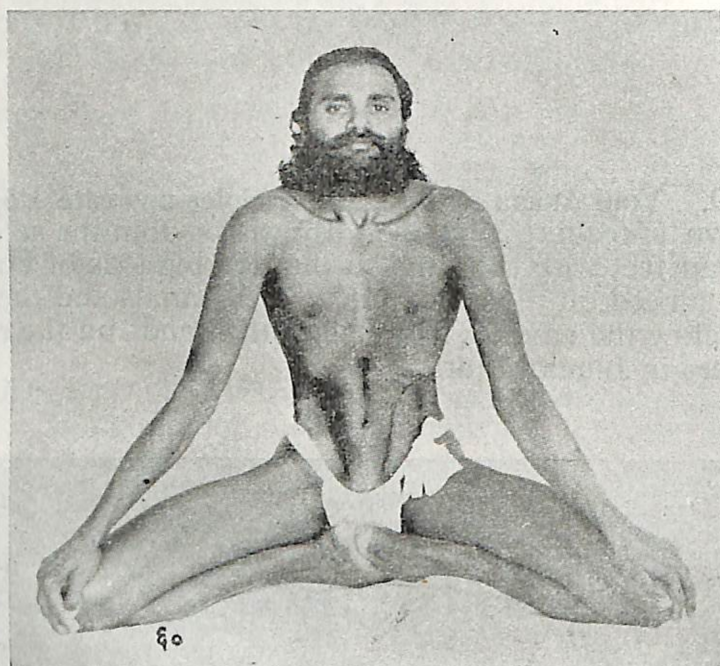
Benefits :—Hands and feet gain strength and stomach and the whole body become strong.

59. **Yoni Asana or Bhagasana (Soles-opposite Pose)** :— Sit down spreading your legs forward. Join the soles and twist your feet with the hand so that the big toes of both the feet are placed on the ground near the genitals and the heels come below the navel. Now, place the hands on the respective knees in Jnana Mudra.



Benefits :—All parts of feet become strong. All urinary disorders, piles, fistula, etc. are cured.

60. **Bhadrasana (Full-ankle-twist Pose)** :—Sit in Yoni-Asana (Soles-opposite Pose). After twisting your feet, place the toes of your feet under the buttocks and the heels under the perineum, though visible in front. Keep the palms on the respective knees. Exhale and retain the breath out. If desired, you can do Nauli.



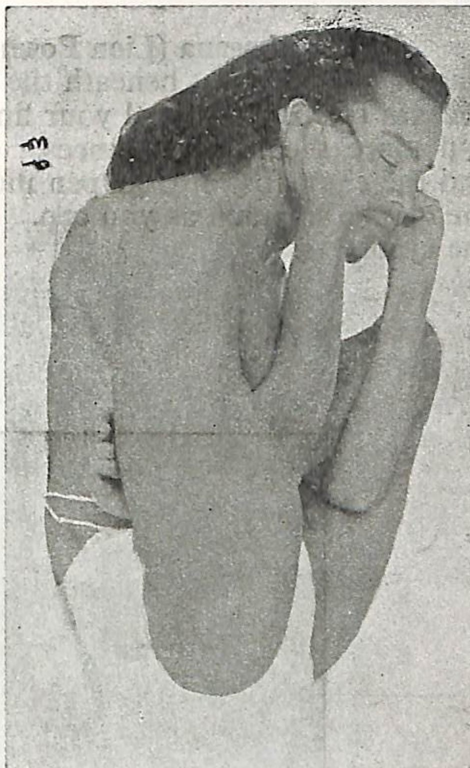
Benefits :—Prevents disorders of knees, toes and perineum as also gonorrhoea, urinary diseases, piles, fistula, etc. Keeps sexual urge in check and thus helps in maintaining continence.

61. **Moodhagarbhasana (Child-in-the-womb Pose 2)** :—Sit in Padmasana (Lotus Pose No. 1). Lie on your back. Insert both hands between the thighs and calves so

that the elbows come out. Hold the ears with the respective hands. You may as well place the hands on the neck. Sit on the buttocks and gaze in front of you. Alternatively, you may lie on your back. Slow down breathing.

Benefits : — Makes the body flexible, strong and symmetric; reduces obesity; helps in overcoming laziness and inactivity; assists in slowing down the breathing; improves digestion.

This posture is more beneficial than Garbhasana (Child-in-the-womb Pose No. 1).

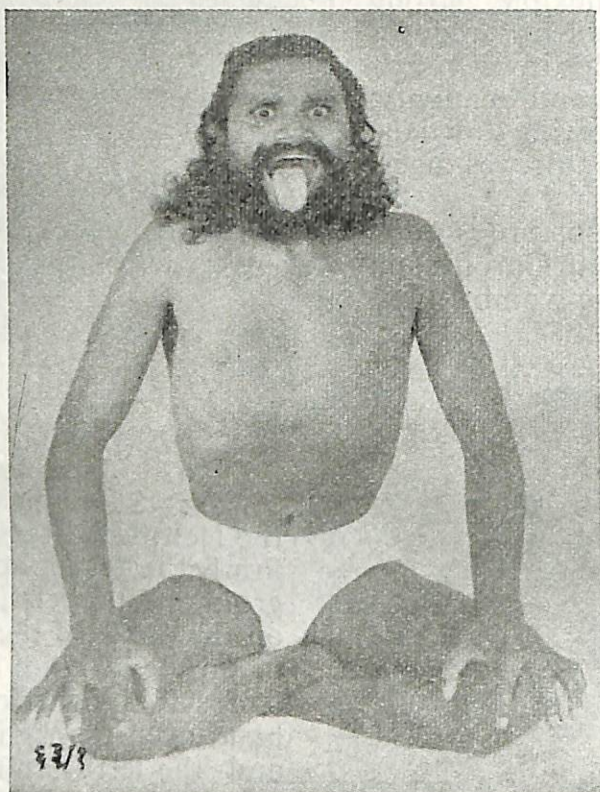




62. **Janu Asana (Thigh Pose)** :—Stand straight with the feet placed together. Fix firmly the left foot on the right groin and the left knee either on the ankle of the right foot or on the ground. Take your hands to the back, the right hand over the right shoulder and the left hand under the left shoulder. Join the hands and assume half-sitting posture. Repeat it on the other leg also.

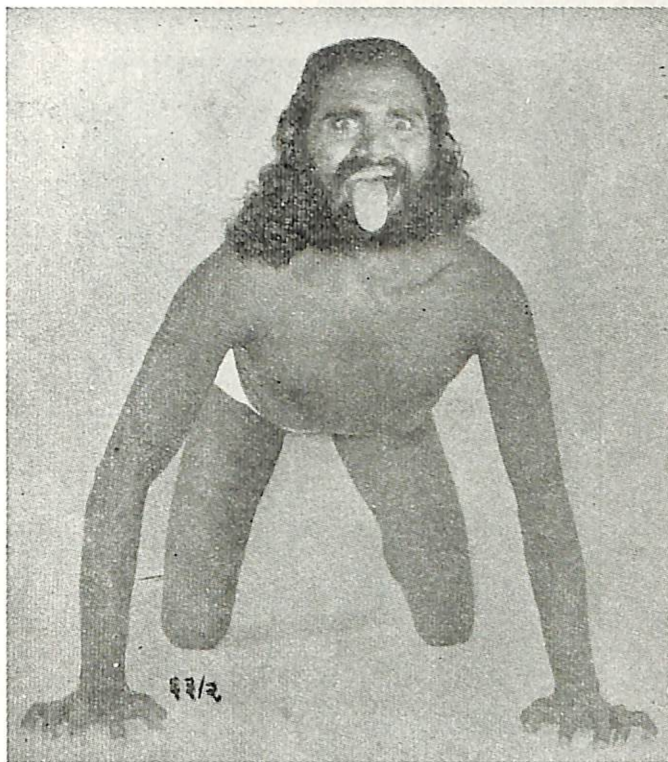
Benefits :—It removes the weakness of calves and joints of the feet.

63. **Simhasana (Lion Pose)** :—*Technique I* :—Sit down, placing the left foot beneath the right hip and the right foot beneath the left. Spread your fingers like the claws of a lion and place them on the knees. Draw your stomach inward and the chest forward. Open the mouth wide and bring out the tongue as much as you can. Sit, fixing the gaze between the eyebrows.



Technique II :—Stand on the knees. Bend from the waist and lean forward. Place the palms on the ground with fingers spread like the claws of a lion. Keep the back straight and raise the heels to touch the hips. Open the mouth and eyes wide, bring out the tongue as much as you

can, and look ferociously between the eyebrows.



Benefits :—It makes the chest broad, belly slim, body strong and develops tongue and eyes. Stammering is cured; the glands of throat are strengthened; digestion and eyesight improve; face becomes handsome.

64. **Vajrangasana (Hanuman Pose No. 1)** :—Stand straight with your feet placed together. Place the left leg forward at a distance of about three feet. Inhale, and bend the left leg and bring the chest forward. Retaining the breath

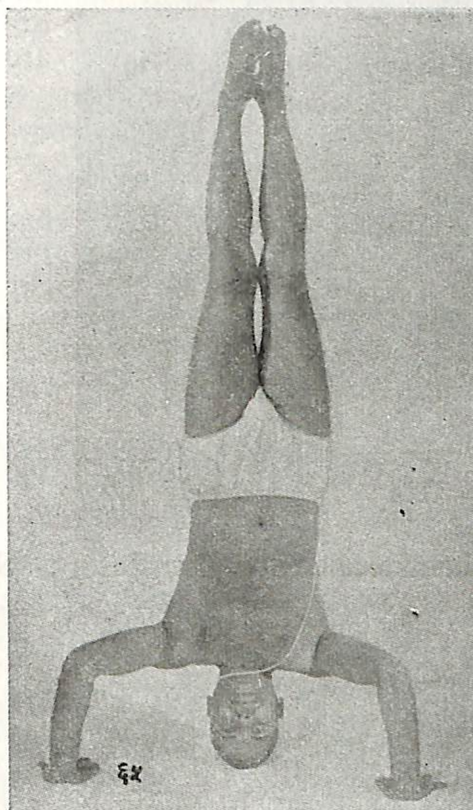
in, raise the arms, bending them at the elbows. Stand in this posture as long as you can and retain the breath. When exhaling, resume the normal position.



Benefits—Chest and lungs develop, body becomes healthy and Prana strong.

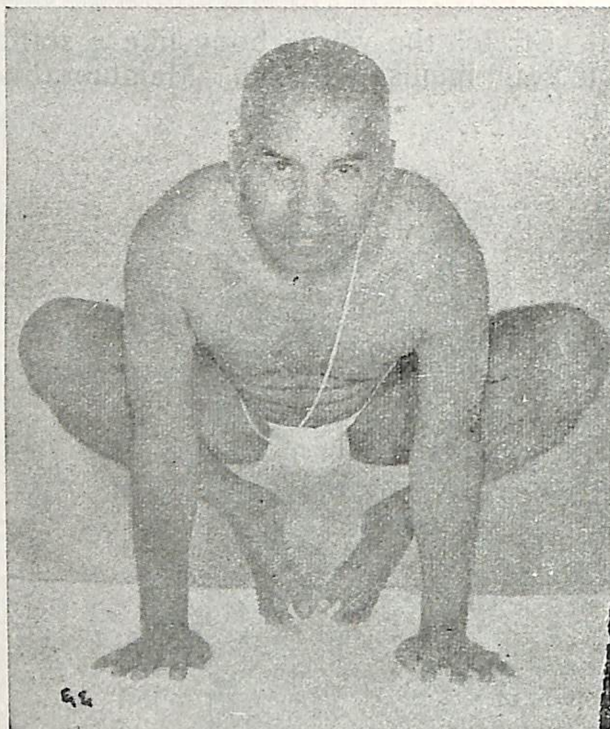
65. **Vrikshasana (Tree Pose)** :– Sit on your feet on a soft blanket or a cushion, keeping the palms on the ground about two feet apart. Bend the legs at the knees and raise the hips a little. Place your head between the palms and

raise the legs straight. Stretch the whole body like a staff. Balance the body on your hands and head. Maintain this posture for some time.



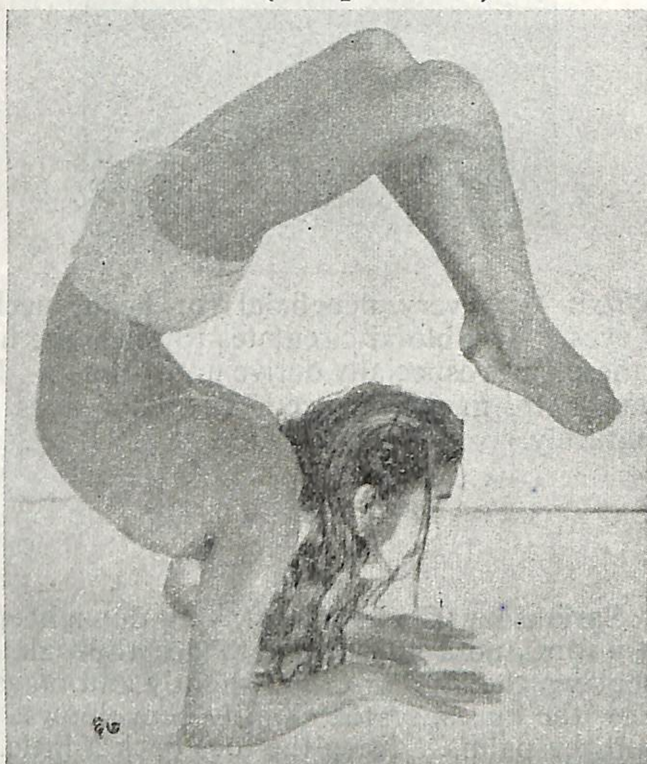
Benefits :—It is very beneficial for head, neck, chest, heart and eyes. The blood circulates towards the head and, therefore, these parts especially derive nourishment. Improves digestion and helps in continence. The hair does not turn grey prematurely.

66. **Sarikasana (Cuckoo Pose)** :—Sit down keeping your feet about a foot and a half apart. Place the palms on the ground between the knees. Bend slightly and place the legs a little below the knees, on the slightly bent elbows. Balance the body on the palms. Keep the toes back a little.



Benefits :—All parts of the body, tissues and nerves become flexible and strong; disorders of the joints are cured.

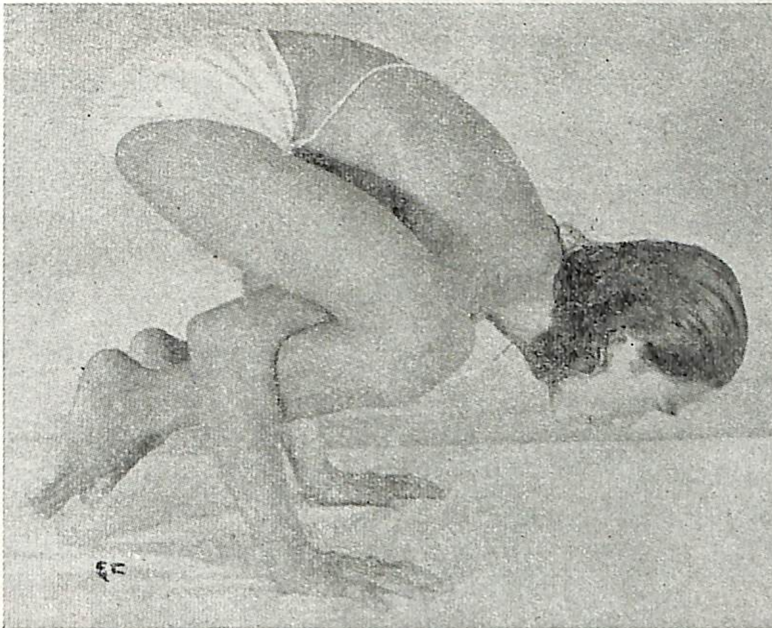
67. **Vrishchikasana (Scorpion Pose)** :—Sit on your feet



and bend forward. Place the fore-arms on the ground firmly. Then, with a slight jerk, raise your feet up. Slowly bend your waist, legs and feet towards the head. Thus, the feet should come over the head and the body should rest on the fore-arms. Try to maintain this posture for some time.

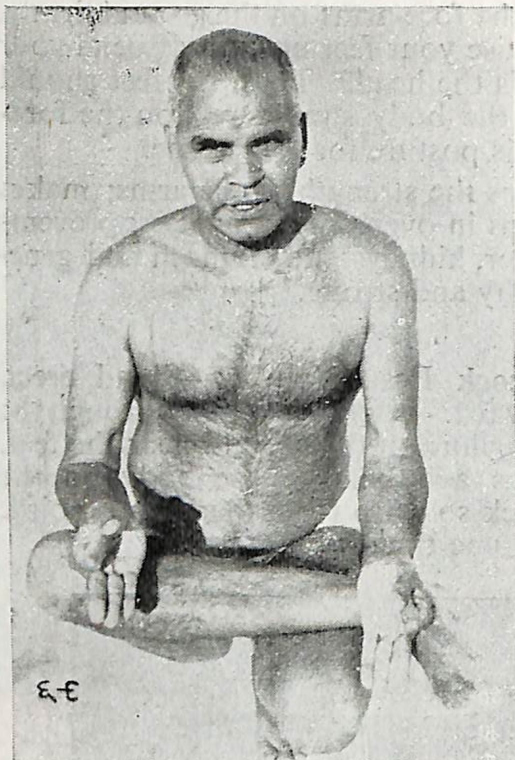
Benefits :—It increases the strength of the arms; makes the spinal cord elastic; helps in overcoming laziness; prevents the disorders of spleen, liver, kidneys and stomach and generally makes the body healthy and strong.

68. **Pikasana (Peacock Pose No. 2)** :—Stand erect. Bend forward from your waist. Insert the hands through the bent legs and place the palms on the ground near the feet. Press the elbows on the legs and balance the body on the palms. Take the soles back so as to form the tail of a bird. Maintain the posture for some time.



Benefits : —It strengthens the limbs and makes the joints flexible.

69. **Ekapad Angushthasana (One-foot Pose)** :—Sit on your toes. Place the left heel between the anus and the testicles and put the right leg on the left thigh or the knee. Balance the whole body on the left toe. Place the right hand on the



right thigh and the left on the right foot, in Jnan Mudra. Repeat it on the other leg also.

Benefits :—It is a great help in maintaining continence; increases self-control; streng thens nerves of feet and makes them elastic.

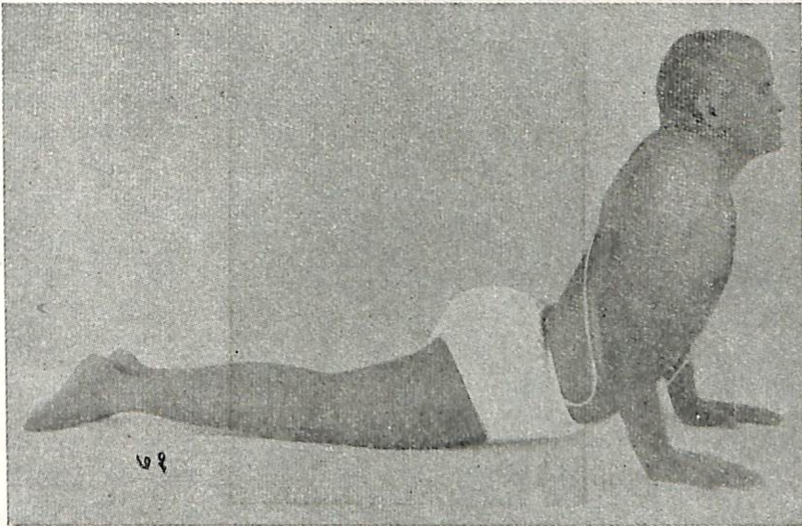
70. **Uttanakurmasana (Tortoise Pose No. 3)** :—Sit in Padmasana (Lotus Pose No. 1). Push the forearms between the



calves and thighs so that the elbows come through. Slightly bend forward the neck and hold it with the hands making a finger-lock at the back. Sit on your buttocks. Maintain the posture as long as you can. Gradually increase the duration.

Benefits :—It makes the body elastic, symmetric, strong and handsome; prevents gout and pain in the joints; maintains the balance of the three humours and increases the control of the body, sense organs and Prana. It is especially useful to those who suffer from excess of wind and phlegm.

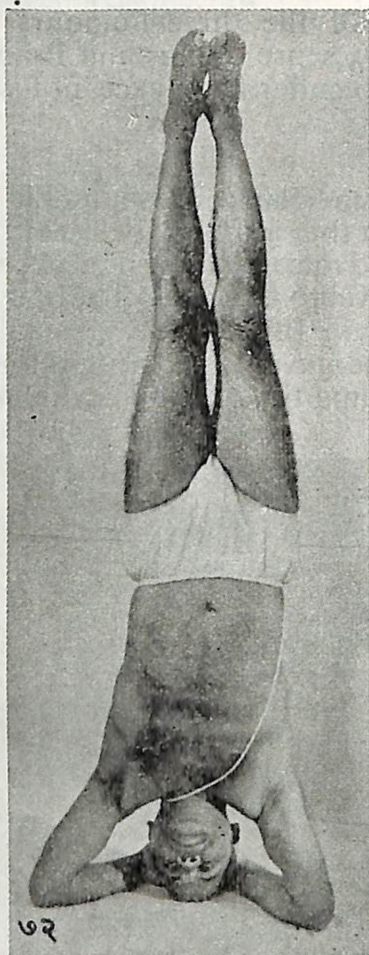
71. **Sarpasana (Snake Pose)** :—Lie face downwards, placing the palms at the sides, just below the shoulders. Inhale, retain the breath and raise your head, neck, chest and waist, *i.e.*, your body from navel to the head. The body, lower down from navel, should remain fully on the ground. Bring the body forward so that the navel is in line with the wrists. Keep in this position for some time. While exhaling, lower the head.



Benefits:—Neck, chest, stomach, waist, thighs, feet, arms, palms, etc., become strong and healthy. Bones of the spine become elastic; reduces the possibility of diseases like gastritis.

72. **Shirshasana (Head-stand Pose No. 1)** *Technique I*:—Spread a folded blanket or keep a cushion on the ground. Locking the fingers make a sort of a cup and place it along

with the elbows on the cushion or the blanket. Put the head in the finger-lock. Slowly raise the legs up until the whole body becomes vertically stretched. Balance the body on the elbows, palms and head.



Technique II :—Instead of resting the head on the palms, keep it on the ground with the palms on either side. This is somewhat more difficult than the first one. It puts a greater stress on the head. This is known as Vrikshasana also.

Technique III :—The only difference in this posture is that you place your right foot on the left thigh while standing on the head. This is known as Viparitakarini Mudra also.

Benefits :—Its various benefits are given in a number of books and it is recommended that it be practised for several hours; but I am not for it. The head, face, eyes, ears, etc., are very delicate organs. By standing for a long time on the head an excess of blood is directed towards it which causes permanent red streaks in the eyes; excessive heat produced by this Asana causes pain in the eyes. It is also possible that the eyesight might weaken and cataract develop; humming sounds begin to be heard. Sometimes puss is formed in the ears and deafness may result. I have met a number of people who suffered from all these troubles for doing this posture for prolonged durations. A couple of instances would suffice. At Hoshiarpur, in the Punjab, there was a young man of nineteen or twenty, Ranbir by name, suffering from a sinus in his ankle. He was advised by somebody to practise Shirshasana (Head-stand Pose). The pain in his ankle used to subside as long as he stood on his head but recurred when he stopped it. It was just possible that the poison in the sinus might have travelled along with the blood to his head and caused some other diseases as well. The father of this young man, Dr. Moti Singh, used to practise this posture for two hours in the morning and recite Gayatri Mantra. Inspite of my advice to him to the contrary, he continued with it against nature and had to suffer. He developed cataract and later on lost his eyesight.

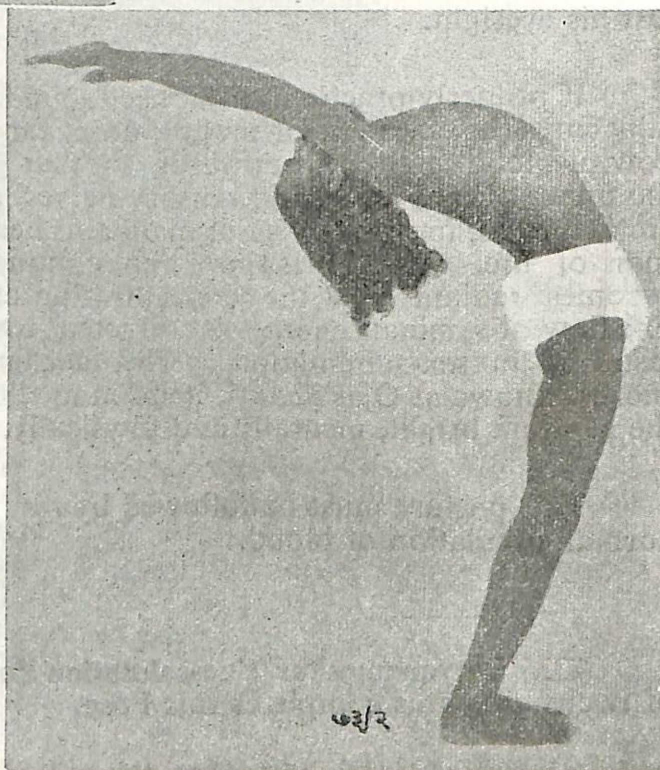
If properly practised, it induces sound sleep and generally cures the disorders of mouth, nose, ear and throat. The flow of blood is directed upwards so that the disorders of the upper organs are cured; sensory nerves, arteries and veins are activated; improves vision; maintains health, increases the span of life; helps in maintaining continence. The body becomes radiant and the concentration of mind improves. The flow of seminal energy is directed towards the brain resulting in sex-sublimation. The accumulation of this energy, known as Ojas Shakti, helps in meditation and makes the aspirant bright, mentally and physically.

This posture must be followed by rest posture to restore normal circulation of blood.

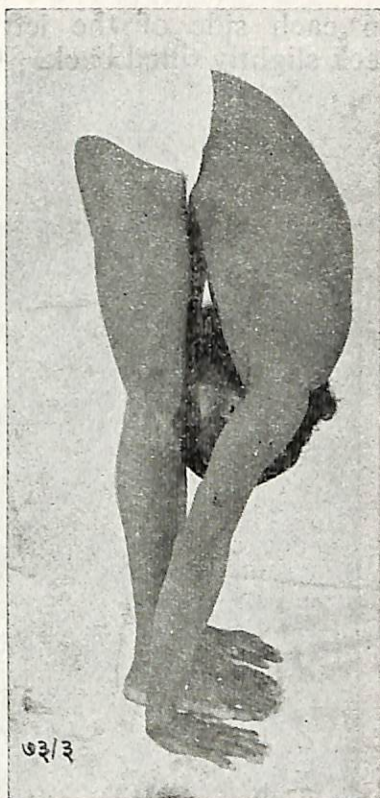
73. **Suryanamaskar (Sun-salutation Pose)** :—A sequence of twelve postures completes this Pose.



1. Stand erect facing the east. Join your palms and place them near the chest. Place the feet and heels together and inhale.

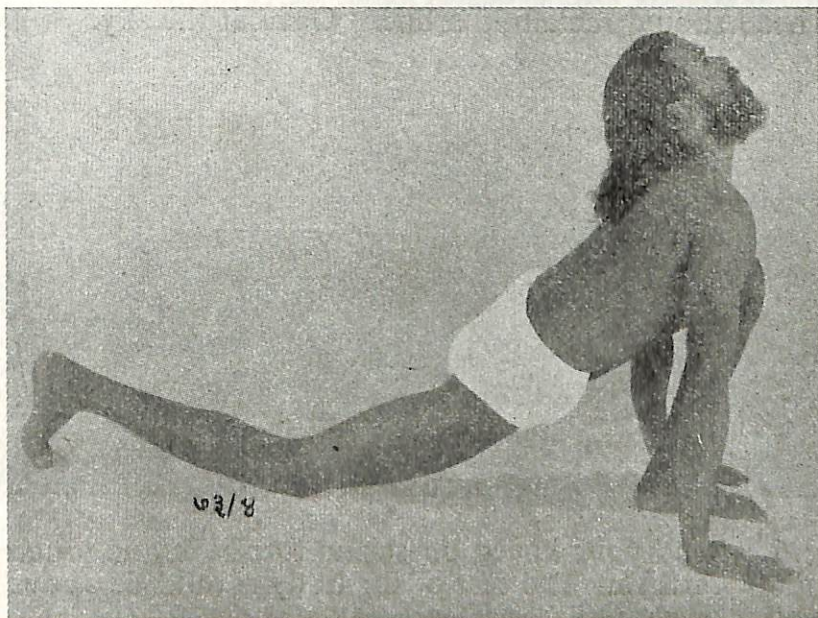


2. Release the hands and raise the arms up and bend backwards from the waist. The legs, however, should remain straight.

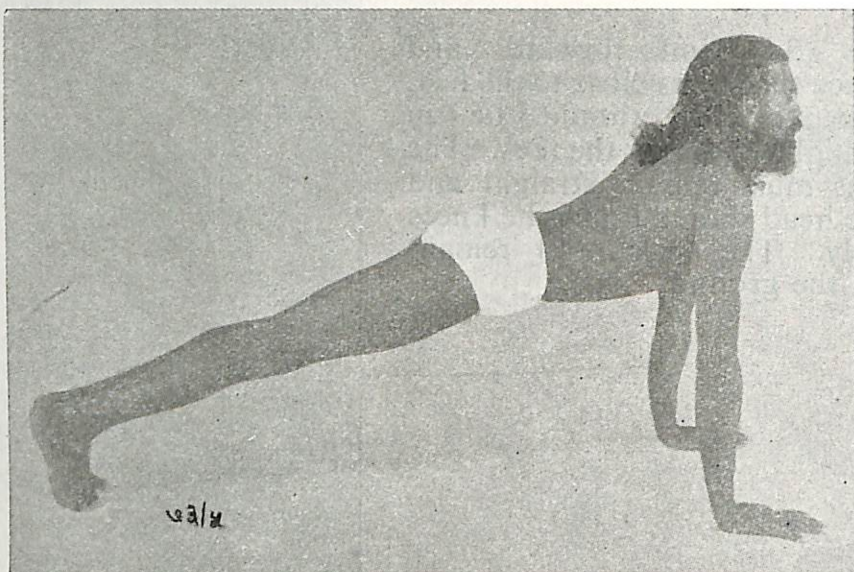


3. Bend forward and place the palms close to the feet. The thumbs should be in straight line with the toes. The legs must remain straight and the head should touch the knees fully. The heels must remain on the ground.

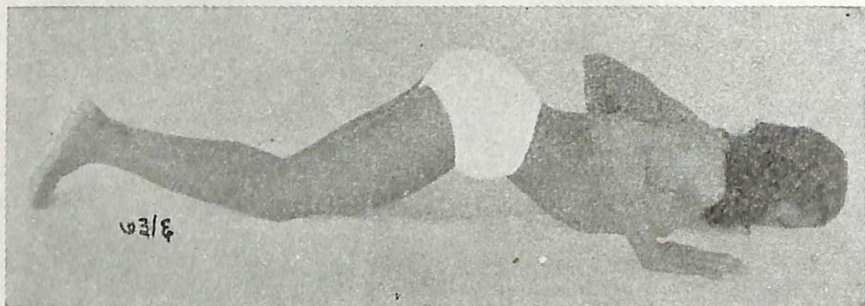
4. Take your right foot back as much as possible. The toes should touch the ground and the palms should remain



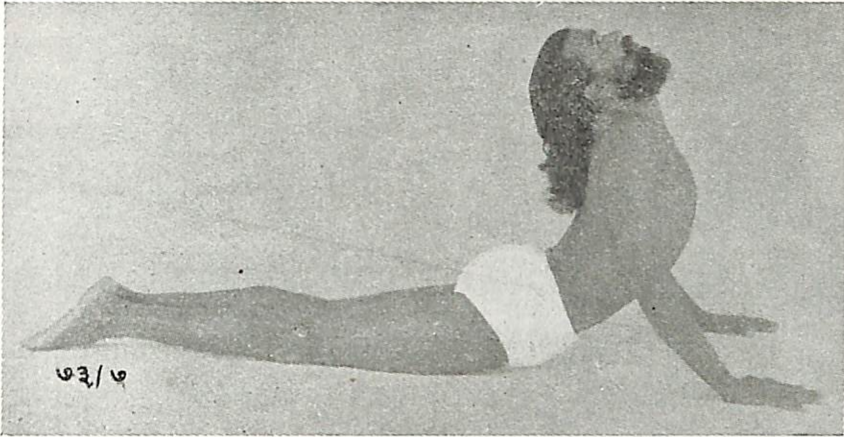
on each side of the left foot. Keep your chest erect and neck slightly tilted back. Gaze at the sky.



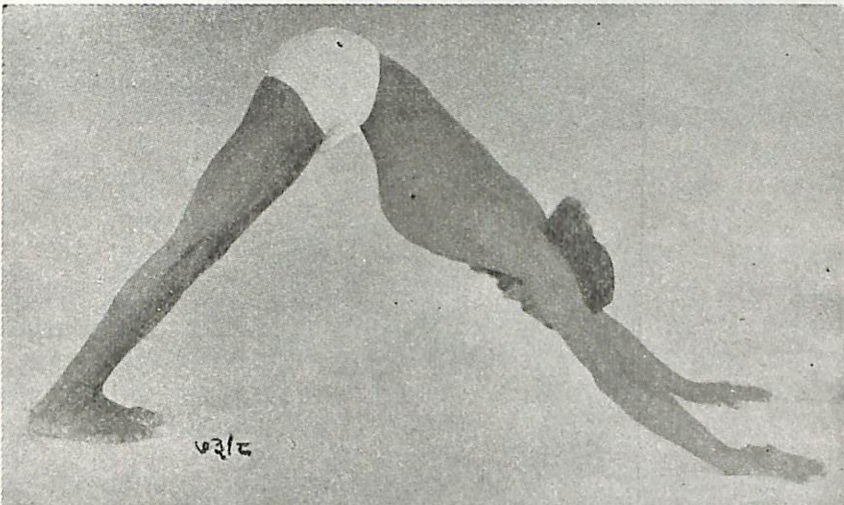
5. Take your left foot back, placing it close to the right foot. Keep the big toes, heels and knees together. Neck and head should remain in a line. Gaze at the sky.



6. Bend your knees, chest and fore-head and touch the ground with them. The rest of the body should be above the ground.



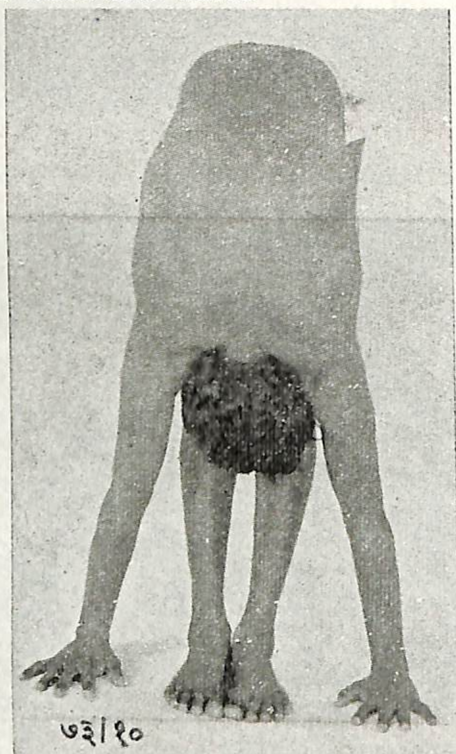
7. Raise your neck and chest in such a way that the upper half of the body upto the navel is above the ground, as in the posture of Sarpasana (Snake Pose).



8. Raising your waist from the ground, place both the heels on the ground and stretch the waist backwards.

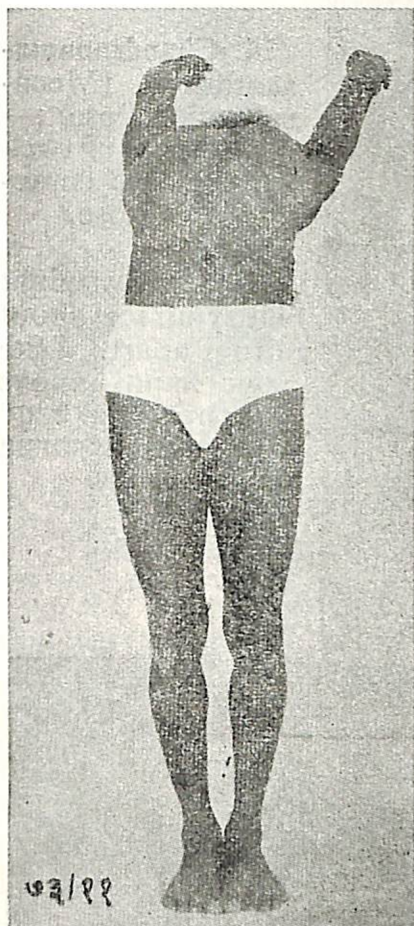


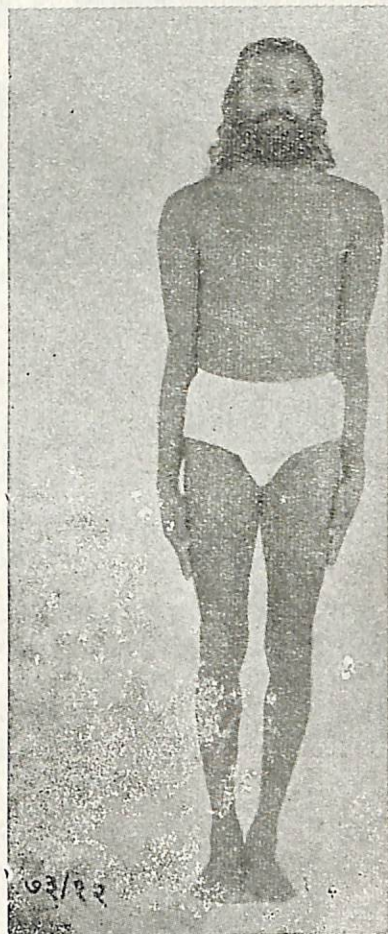
9. Now bring your right foot forward and place it between the palms with the neck and head raised up. Gaze up and bend the back and waist.



10. Place your left foot close to the right in such a way that both the thumbs are in line. Bend forward from the waist and place the head on the knees.

11. Raise your hands and head and swing them backwards.

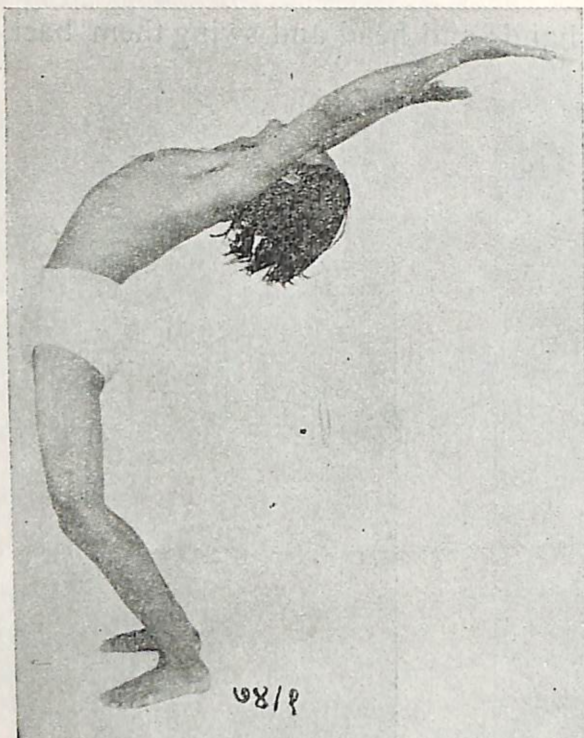




12. Now, stand straight with your neck and head erect and place the hands on the sides close to the thighs to assume natural posture.

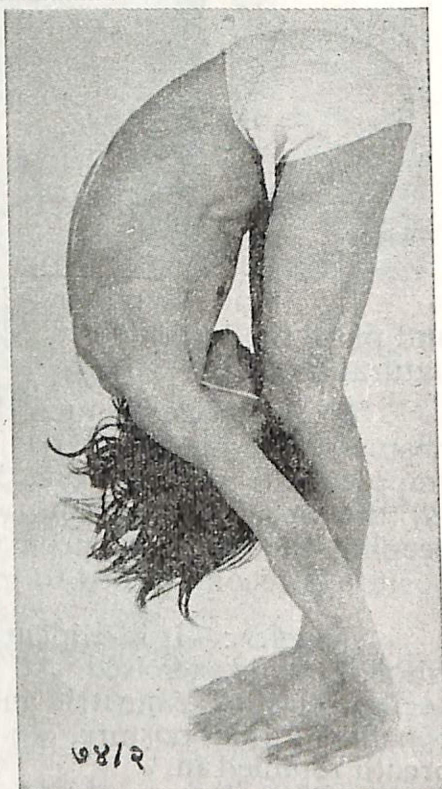
To derive maximum benefit, try to do all the twelve postures with the breath retained in. If it is not possible to complete the pose in one Pranayam (with breath retained in), then it may be done in two or three Pranayams or even keeping the breathing normal. Even for weak persons, this posture is recommended to become strong.

Benefits :—It is evident that in these twelve postures the whole body is exercised. All the limbs of the body, therefore, become elastic, symmetric and strong. To derive maximum benefit of this posture, do it ten to fifteen times with the breath retained in.

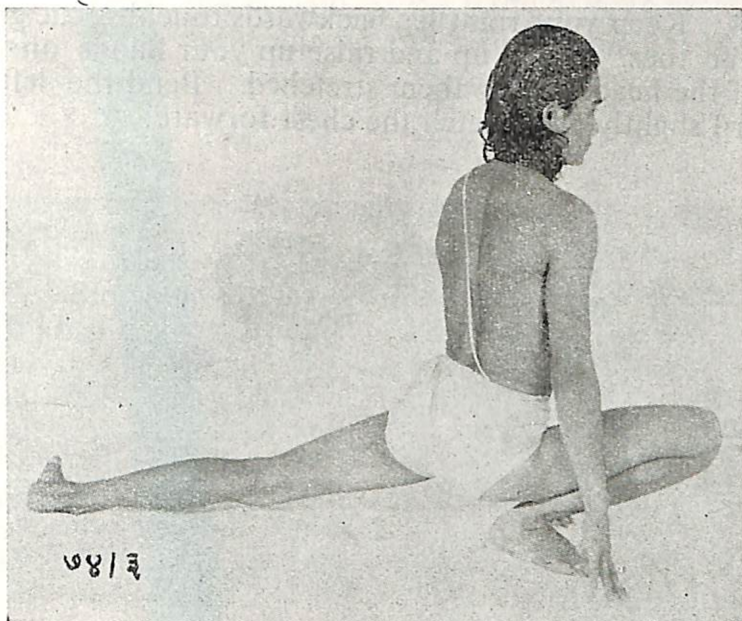


74. **Chandranamaskarasana (Moon-salutation Pose)** :— A sequence of twelve postures completes this pose.

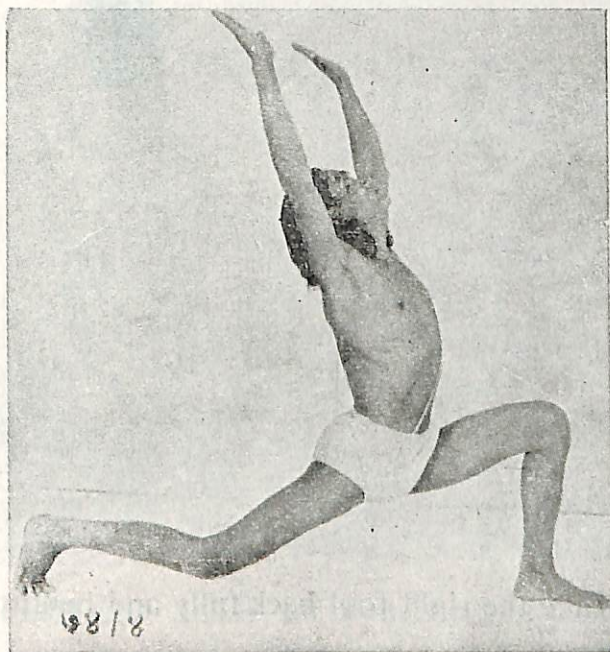
1. Stand straight with your feet about a foot apart. Take your hands above your head and bend backwards as much as you can.



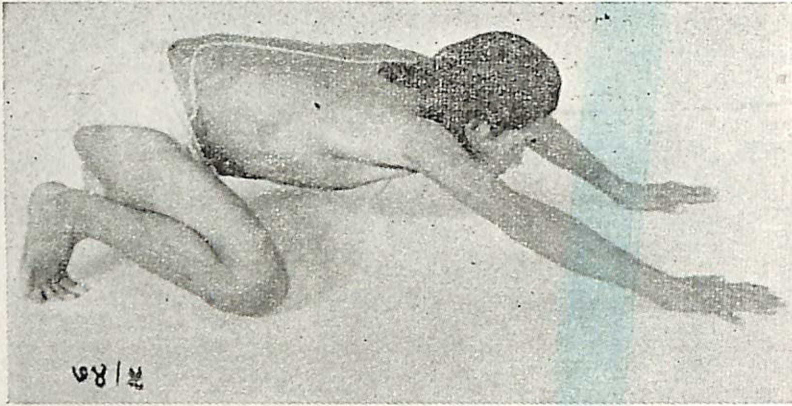
2. Keeping the legs stretched, swing the hands down in a circle by bending from the waist and place the palms by the side of the feet, head resting on the knees.



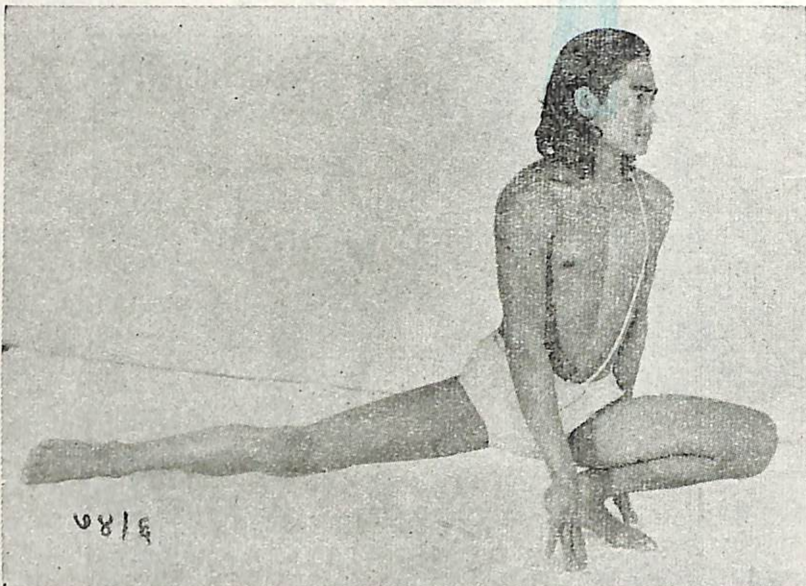
3. Take the left leg backward and keep it straight so that the weight of the whole body is on the right foot. Sit straight with the right knee slightly bent forward so that the weight of the body is now on the toes of the right foot only and the right heel is under the right hip. Keep the hands on the ground on either side of the right leg.



4. Keep your right leg backwards touching the ground with the toes. Stand up and raise up your hands on either side of the head. Keep them stretched. Bend the left foot forward slightly and stretch the chest forward.



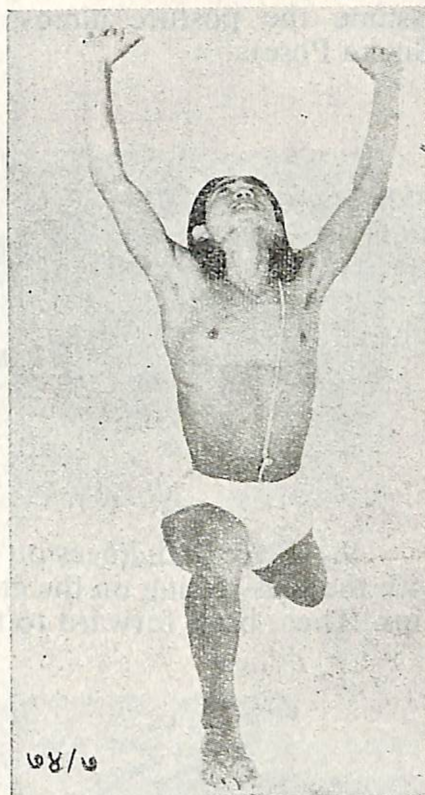
5. Place both hands in front of you on the ground. Take the left foot back on the side of the right. Now, do Danda once, *i.e.*, sit on your toes and stretch the upper part of the body upto the knees gradually forward to assume the posture somewhat similar to Sarpasana (Snake Pose).

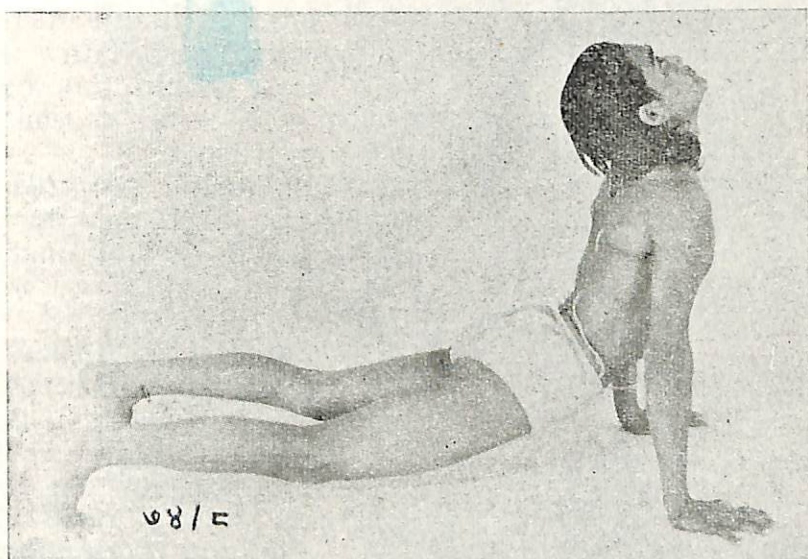


6. Take the right foot back fully and bend the left leg

forward so that the weight of the body is on the toe of the left foot. Keep the hands on either side of the left leg.

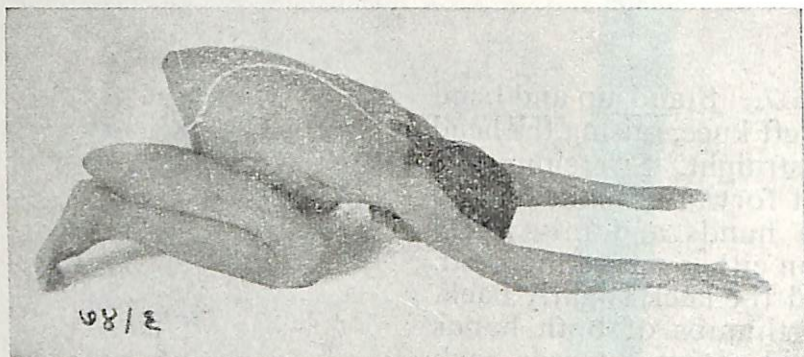
7. Stand up and bend the left knee, raising the head up straight. Stretching the chest forward, make fists of both hands and raise them up on either side of the head. Bend the neck slightly back. The thumbs of both hands should point towards each other.



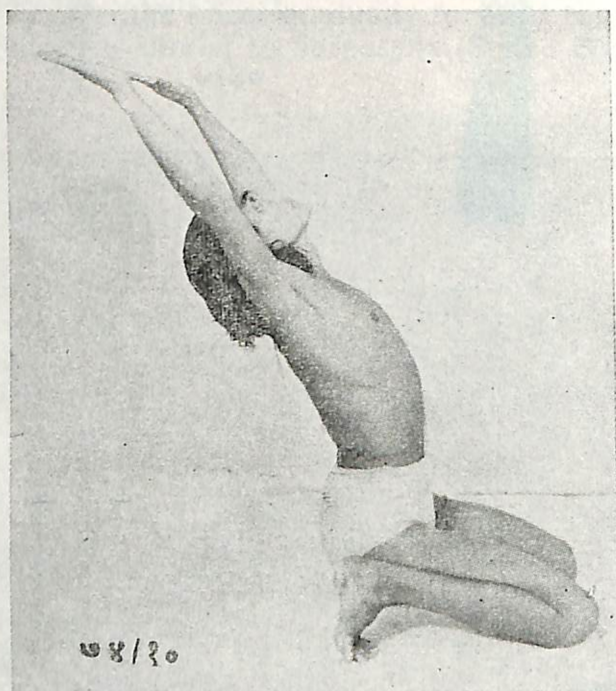


8. Place the hands on either side of the right foot.

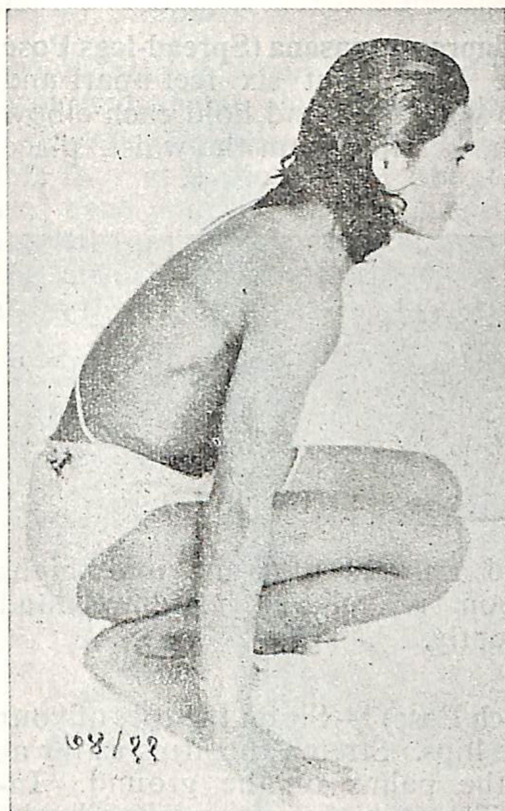
Take the right leg back, close to the left leg. Resting on the toes and palms, stretch the upper part of the body forward to assume the posture almost similar to that of Sarpasana (Snake Pose).



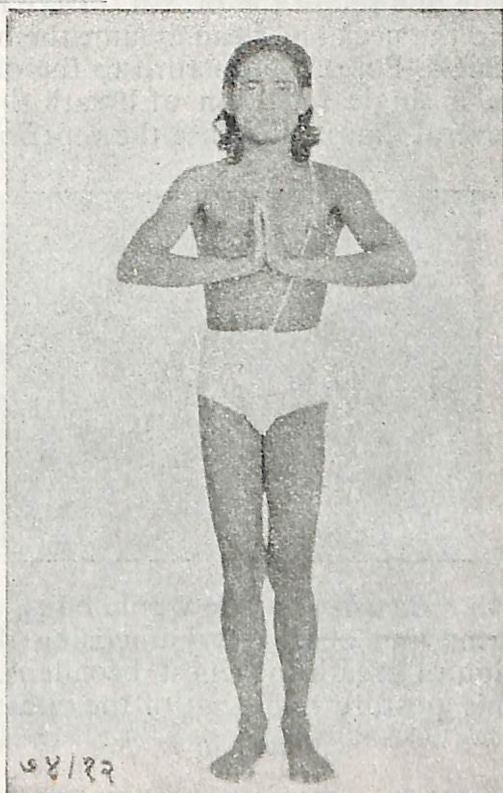
9. Place both knees on the ground. Bend the legs back with the toes resting on the ground and the heels touching the hips. Then, bend forward to touch the ground with the head.



10. Sit on the buttocks placed on the heels. Raise the head and hands and take them back as far as possible,



11. Place your palms on the ground and jump to bring the feet between the hands. Sit erect, putting the weight on the toes.



12. Finally, stand erect with your hands folded and placed near the chest.

Do the complete Pose of Chandranamaskarasana ten to fifteen times.

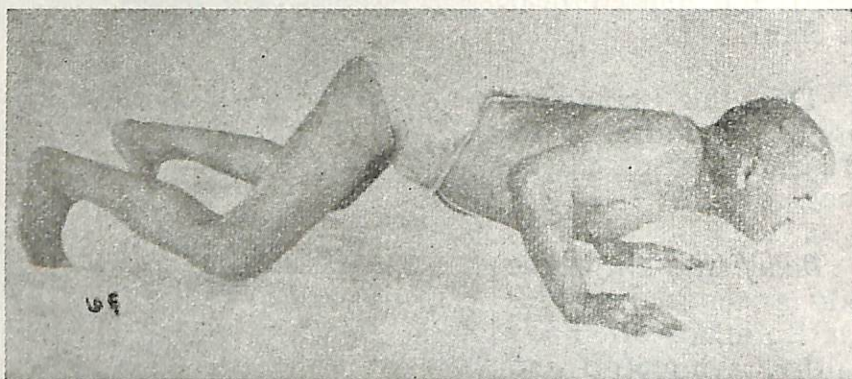
Benefits:—The whole body is exercised; regular practice makes the body healthy, symmetric and handsome. Every limb of the body becomes active; digestion improves; laziness and slothfulness are overcome.

75. **Prishthabaddhapadaprasaranasana (Spread-legs Pose No.** 1) :—Sit spreading the legs about six feet apart and exhale. Take both hands to your back and hold each elbow with the other hand. Then, bending from the waist, place the head on the ground.



Benefits :—Nerves and muscles of waist and thighs become strong. Constipation is relieved. Kidneys and excretory system work efficiently.

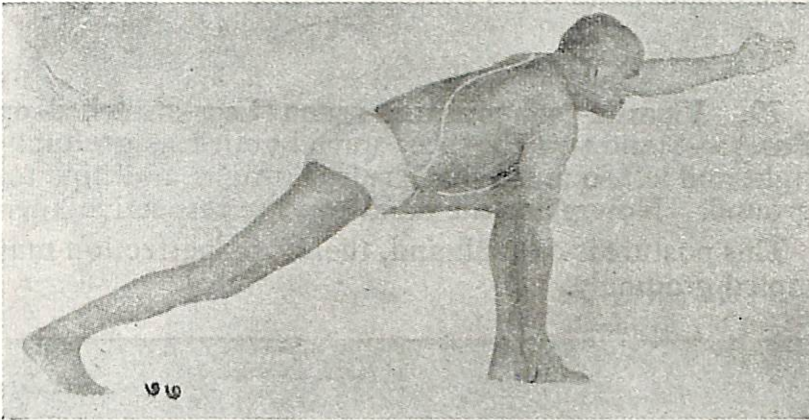
76. **Dandasana (Stretch Pose)** :—Sit on the toes of your feet with the heels under the hips. Stretch the arms as far as possible in front and put the palms on the ground. Inhale and retain the breath. Take the chest forward and raising the neck and head assume the posture almost of Sarpasana (Snake Pose). Now turn to the original position gradually. In a single retention of breath the posture may be repeated several times. Increase the repetitions according to capacity.



Benefits :—The whole body is strengthened, especially arms and chest. By practising this posture with the retention of breath the chest broadens. The difference between this posture and that of the wrestlers' is that in this posture

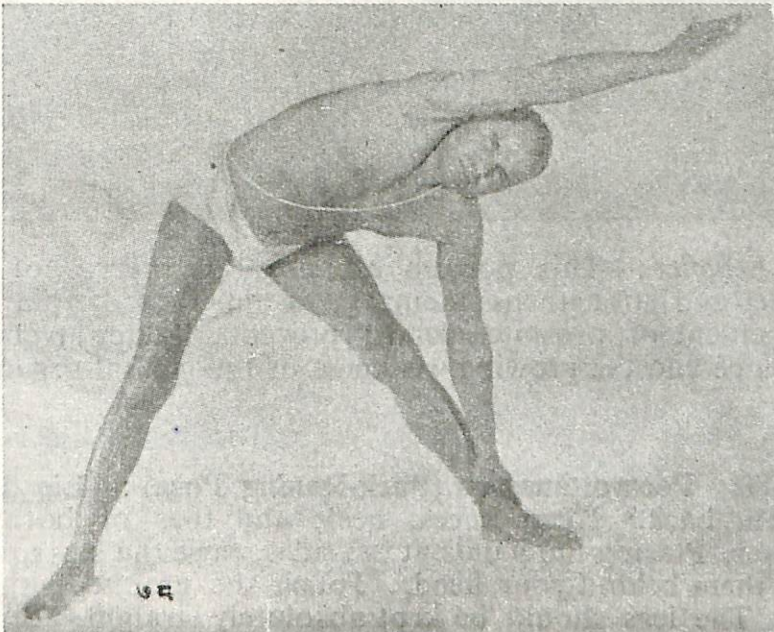
the distance between hands and feet is minimum and they are kept in the same place during practice.

77. **Konasana (Angle Pose)** :—Stand erect. Place the left foot at a distance of about three feet in front. Inhale and bend your left knee. Place the right hand on the arch of the left foot. Now stretch your left arm forward, touching the left ear. Fix the gaze on the tip of the thumb. Repeat it on the other leg also.



Benefits :—The joints of the shoulders, the nerves and muscles become strong.

78. **Trikonasana (Triangular Pose No. 1)** :—Stand

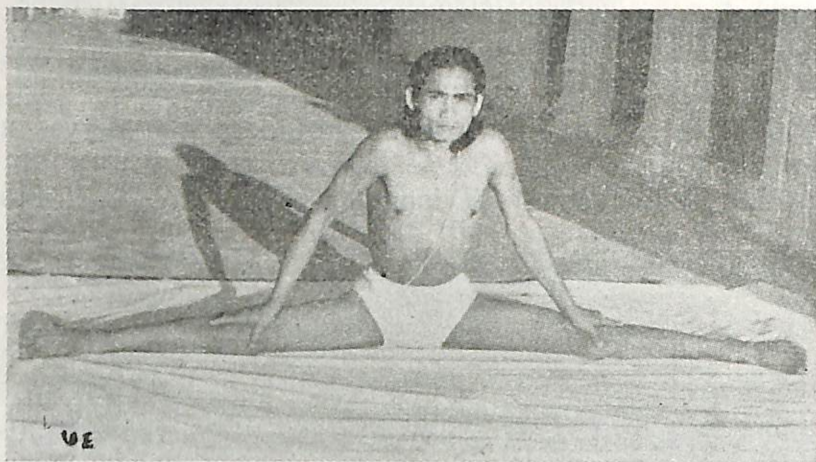


straight, keeping the feet about three feet apart. Inhale and raise the hands straight up. Stretch your shoulders and bend towards the left so that you can hold the left ankle with the left hand to form a triangle. Straighten the right arm and raise it towards the head, touching the right ear with it. This process may be repeated on the right side also. The complete posture may be done three or four times.

Benefits :—The circulation of blood improves; spine, neck, shoulders and arms become strong.

79. **Viparita-pada-prasaran-asana (Legs-stretched- opposite Pose)** :—Stand straight then, spread your legs gradually to the right and left so much that the legs, thighs and hips touch the ground. Now place the hands on the respective knees.

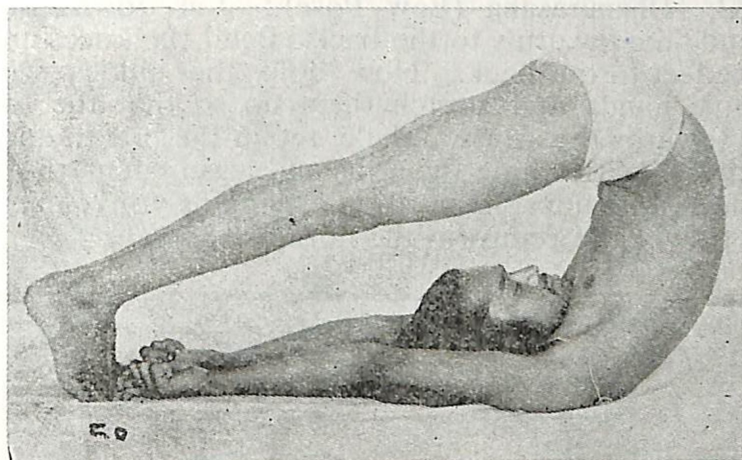
This posture is difficult and, therefore, perfection may be attempted gradually.



Benefits :—This posture exercises the nerves of the testicles and strengthens them; gives relief in hernia and enlargement of prostate glands; prevents kidney troubles, flatulence and the growing weakness of the genital organs.

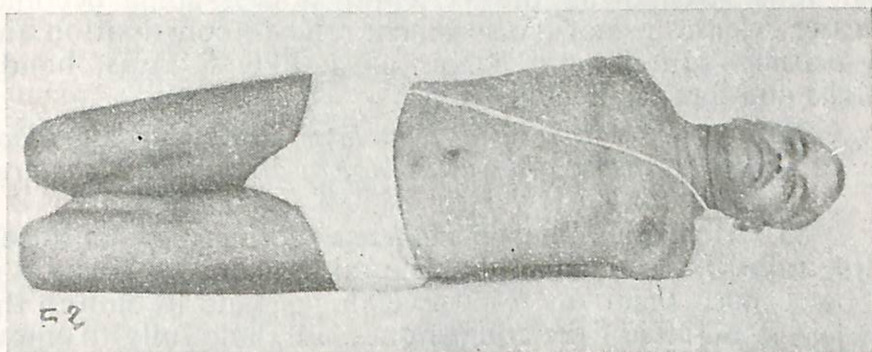
80. **Poorvottanasana (Back-leaning Pose)** :—Lie down on your back. Keep knees, heels and toes of both legs together. Placing the hands at the sides, raise the legs up and bring them behind your head. Touch the ground with the toes. The legs should be kept absolutely straight. Stretch

your arms towards the head and hold the toes with the respective hands. Push the legs backward enough so that the chin touches your chest.



Benefits :—Considerable pressure is exercised on the upper part of the body; neck, chest and shoulders, therefore, become elastic. Blood is purified; lungs and heart are, therefore, cleansed. The mind becomes steady and ageing is delayed.

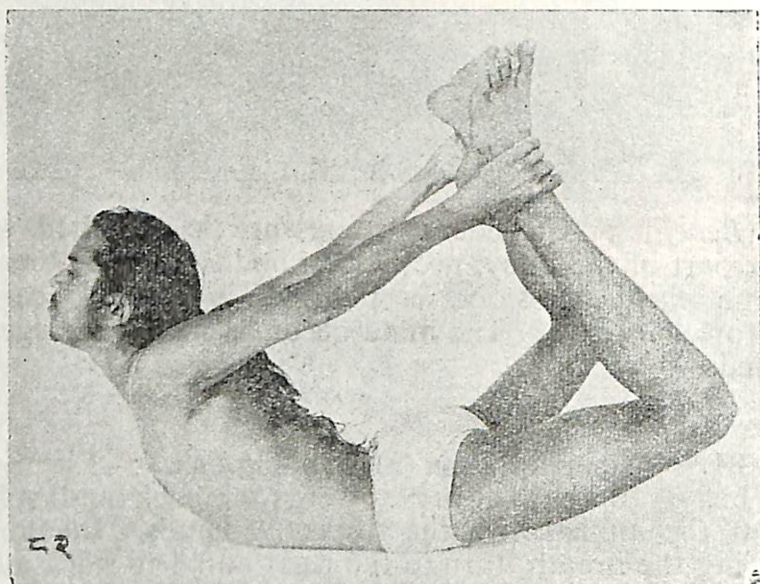
81. **Dviparshwasana (Side-rolling Pose)** :—Lie down on your belly. Bend the knees towards the back and hold the legs at the ankles with the respective hands. Inhaling and retaining the breath, turn to the right and left sides alternately several times. Breath should be retained all the time. Assume the normal position when exhaling.



Benefits :—It removes obesity quickly and as such it is

very beneficial for fat-bellied persons; strengthens liver, intestines and stomach; relieves constipation and broadens the chest.

82. **Dhanurasana (Bow Pose)** :—Lie down on your belly and take the arms to the back. Bend the knees and also take the feet to the back. Now hold the ankles with the respective hands and stretch them up so that the toes are turned towards the arms. Inhale, retain the breath and raise yourself up. Stretching the arms and legs assume the shape of a bow. Maintain the position as long as you can. Then exhale slowly and return to the normal position.

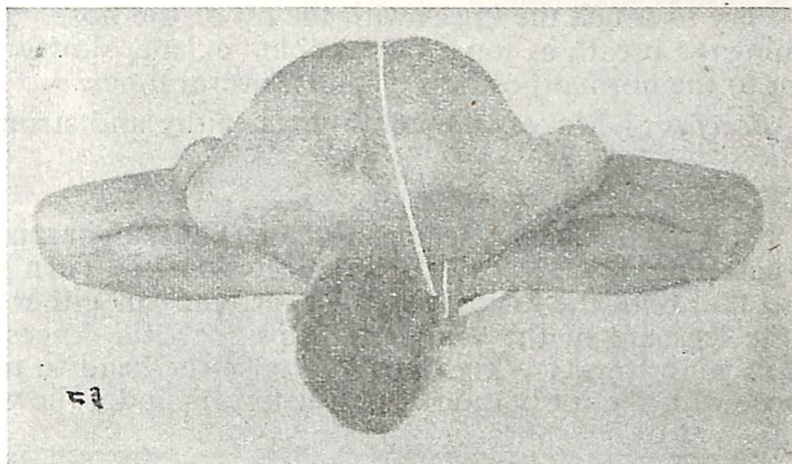


Benefits :—It exerts great pressure on spine and stomach and thus strengthens the vertebral bones; spine becomes elastic; releases gas of the stomach; relieves constipation and dyspepsia. Muscles and nerves of shoulders, arms, hands, thighs and feet are benefitted.

Note :—*Those who suffer from heart disease or high blood pressure are warned not to attempt this posture.*

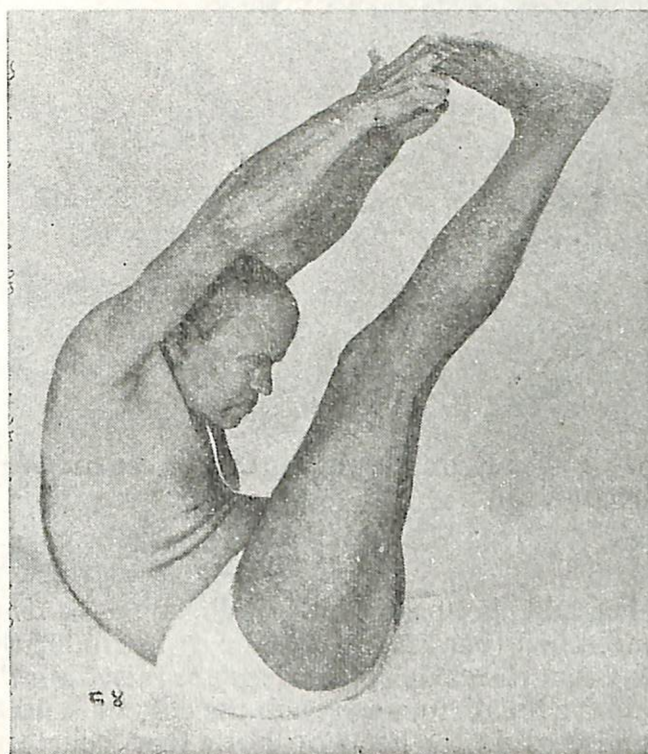
83. **Moolapida-Bhunaman-Asana (Perineum-press Pose)**: First take up Gorakshasana (Goraksha Pose). Bend the elbows, place them on respective thighs, and fit chin in the pit just in middle of the collar bones. Exhale fully to empty the stomach and close the mouth. Bend forward and touch the ground with the tip of the nose. Retain the breath out

as long as possible. While inhaling, return to the normal position. Do it a few times.



Benefits :—Regular practice of this posture makes the limbs from waist upwards flexible and strong, Fat on the belly is reduced; digestion improves and so does the appetite.

84. **Padahastasana (Hands-and-feet Pose)** :—Lie down



on your back. Retain the breath in, raise the legs and join the feet and heels. Now raise the arms along with the head, neck and chest. Bend a little and hold the big toes of both feet. Try to touch the knees with the tip of the nose. After retaining the breath as long as possible, exhale slowly and return to the normal position. Do it several times.

Benefits :—Makes stomach light, healthy and strong.

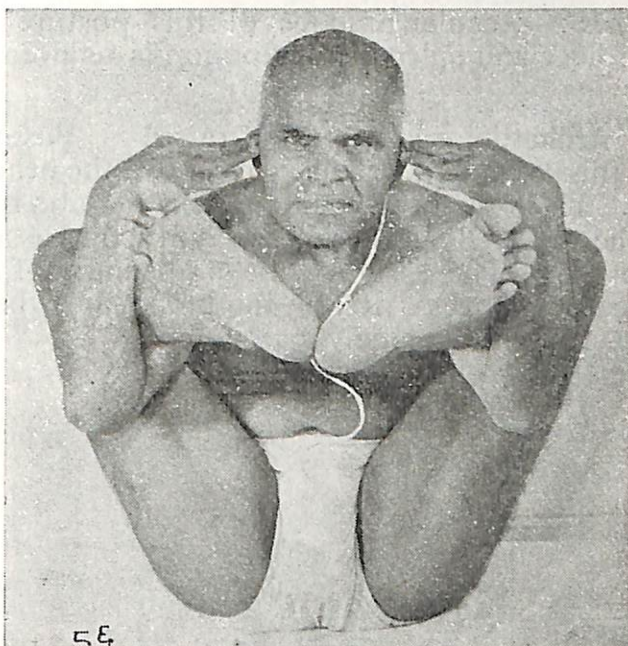
85. **Prishthabaddha-padangushtha-nasikasparshasana :— (Toe-nose Pose No. 1)** :—Lie down on the back. Turn your legs so that both the knees touch the ground on either side and the legs are in the armpits. Now lock the knees and waist in your arms. While exhaling, raise the head to touch the nose with the toes. Intertwine the fingers under the waist.



Benefits :—As there is great pressure on the stomach, it gradually becomes lim.

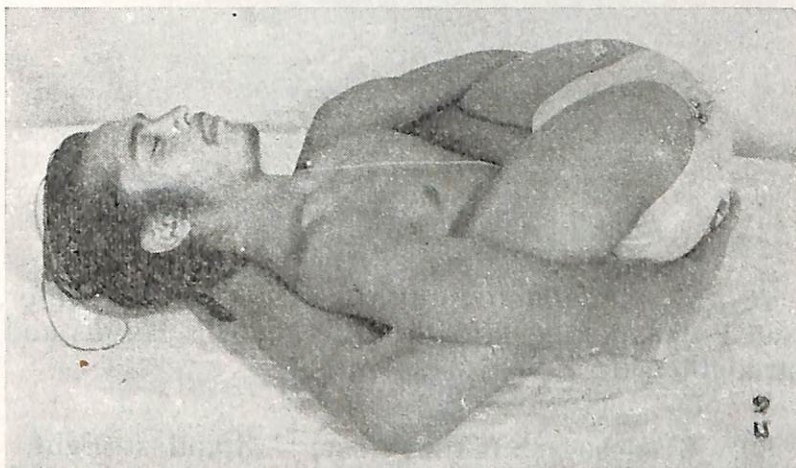
86. **Hastabhujasana (Palm-sole Pose)** :—Sit down with your legs stretched forward. Take the arms under the knees in such a way that the calves of the legs are raised on the arms. Inhale, retain the breath in, and touch the ears or hold the neck with the hands. Join the heels of both feet near the chest

and rest the body on the hips. Maintain the posture as long as you can.



Benefits :—It makes shoulders and arms specially strong and has a beneficial effect on the stomach.

87. **Supta-ekapada-shirasana (Feet-pillow Pose)** :—Sit with legs stretched. Place the left foot in the right groin

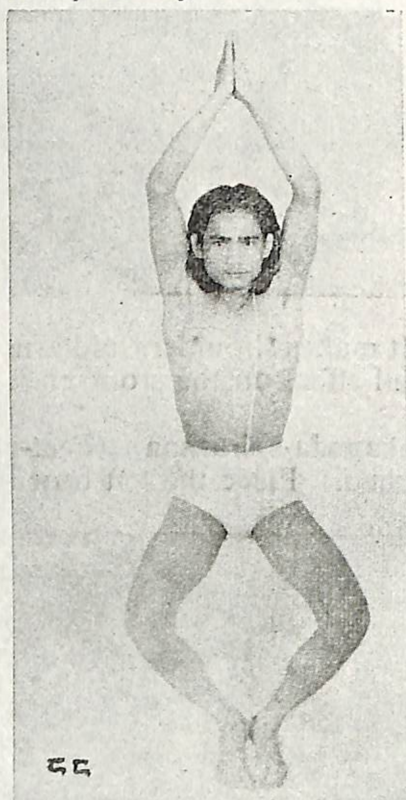


and lie down on the back. Now place the right foot on the

neck and take both arms under the waist and join them in such a way that the chest is pressed by the knees and the arms encircle the legs. Repeat it with the other leg also.

Benefits :—Regular practice of this posture cures the diseases of liver and spleen; constipation is relieved.

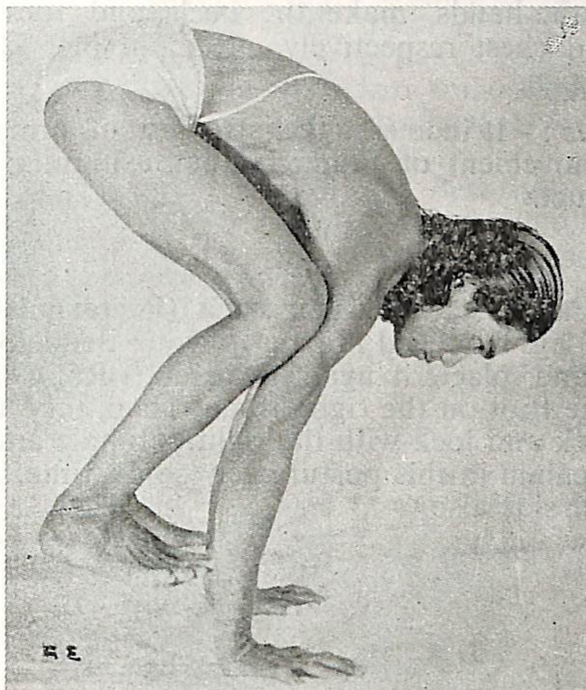
88. **Ardhotthitasana (Half-raised Pose)** :—Stand straight. Inhale and take your arms above the head and join the palms. Keep the heels and toes together and balance the body on the toes. Bend the knees slightly and assume half-sitting posture. There should be a distance of about one foot between the knees. Retain the breath in, when you are half-sitting. Do it repeatedly.



Benefits :—If practised after taking a glass of water, but without Pranayam, constipation is relieved. Hands and feet are strengthened.

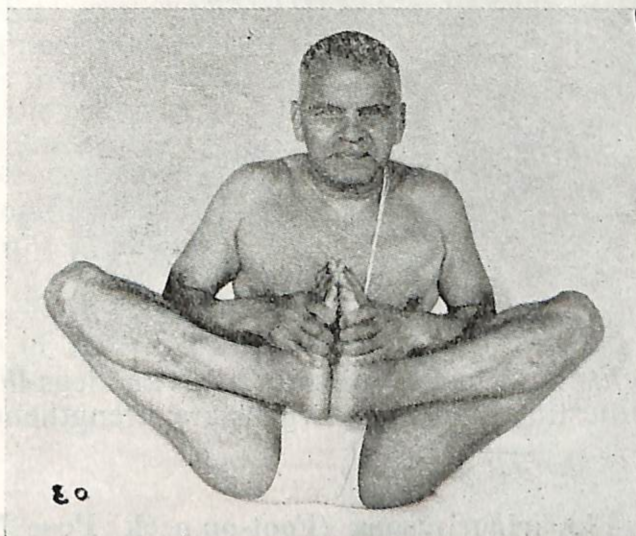
89. **Kronchasana (Crane Pose)** :—Stand straight. Put both palms firmly on the ground and place both knees on the elbows in such a way that the body is balanced on the

hands. Then, bring the toes of both feet near the wrists.



Benefits :—It strengthens the arms, broadens the chest and invigorates the Prana.

90. **Nabhipidasana (Navel-press Pose)** :—Sit on the

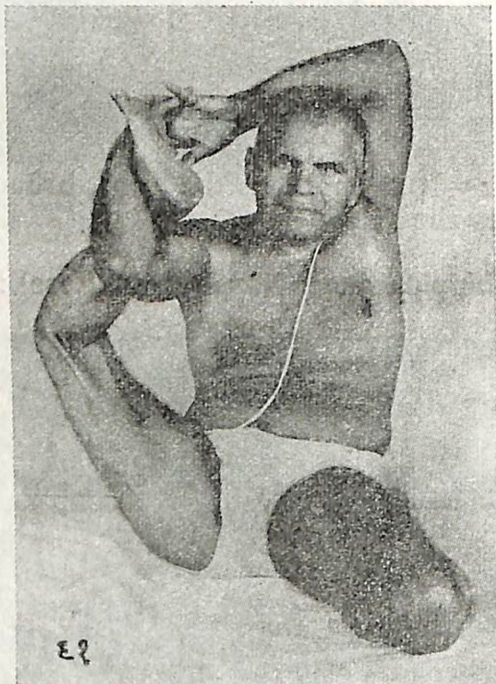


ground with the legs stretched forward. Bring the soles

together with the hands and place them near the navel. With the help of the hands, make the heels and toes touch the stomach and chest respectively. Remain in this posture as long as you can.

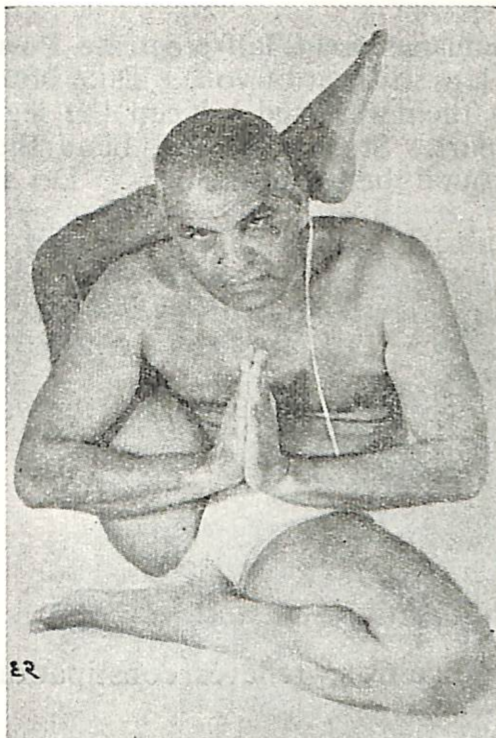
Benefits :—It increases the strength of arms and legs; helps the movement of Prana in the Sushumna; invigorates spermatic duct.

91. **Padahastachatushkonasana (Rectangular Pose)** :—Sit with the legs stretched in front of you. Bend your left knee backward and place it against the hip. Raise the right leg and hold the foot on the right arm. Then, take the left arm to your back and lock with the right. Inhale and retain the breath. Remain in this posture for some time. Practise it on the other side also.



Benefits :—It makes joints of arms and legs flexible and strong. Intestines and other organs are strengthened.

92. **Ekapadagrivasana (Foot-on-neck Pose No. 1)** :—Sit with your stretched legs straight in front of you. Bend your left knee inward and place the heel near the testicles.

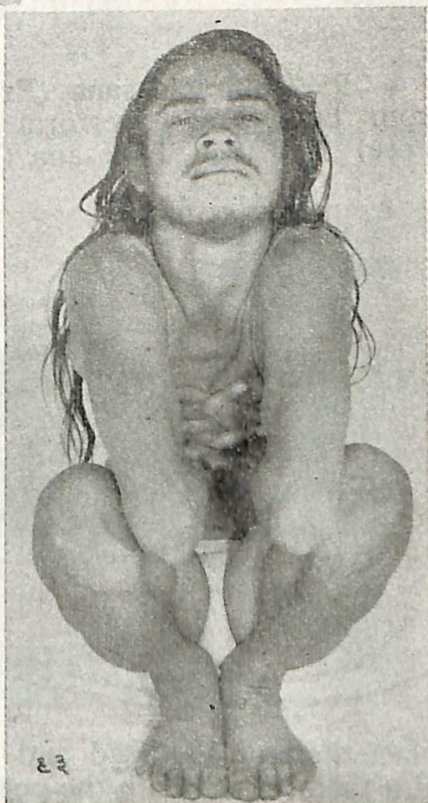


Take the right foot around the back and place it on the neck. Place the palms together. Keep the posture for some time. Repeat it on the reverse side too.

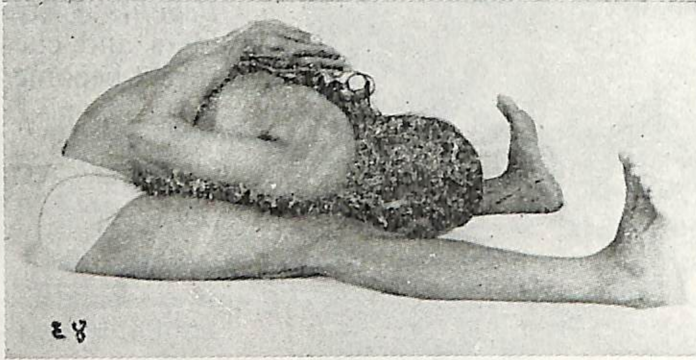
Benefits :—Strengthens shoulders and chest; muscles of feet become flexible.

93. **Vakshasthala-janu-pidasana (Press-knees-chest Pose)** :—Sit on your feet. Make a finger-lock and place the palms firmly on the chest so that the elbows are between the knees. Now press the elbows with the knees and try to bring them close to each other. Do it a few times.

Benefits:—It strengthens the joints of shoulders, arms and hands and makes them flexible.

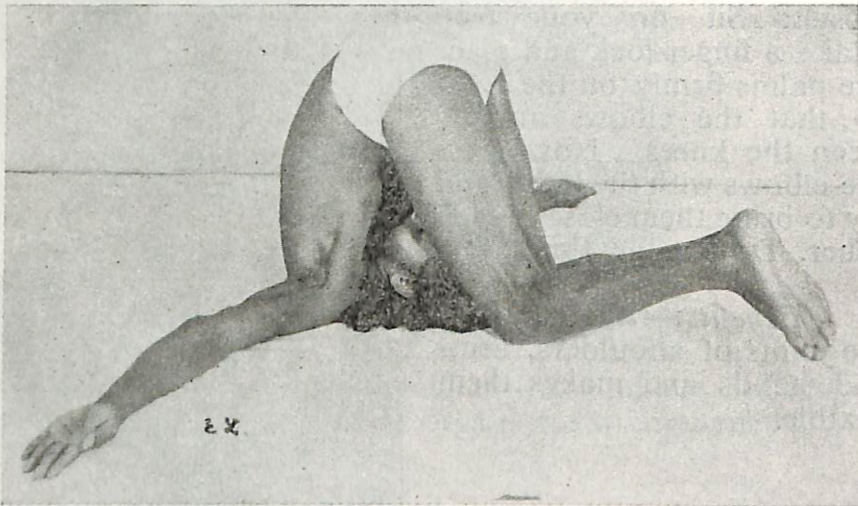


94. **Viparitahastabhunamanasana (Half-prostrate Pose No. 1)** :—Sit stretching the legs in front of you. Take both hands to your back and join them reversed. Keep the legs about a foot and a half apart. Stop breathing, bend the head and place it on the ground between the legs. Do it several times.



Benefits :—It improves digestion, relieves constipation and reduces belly.

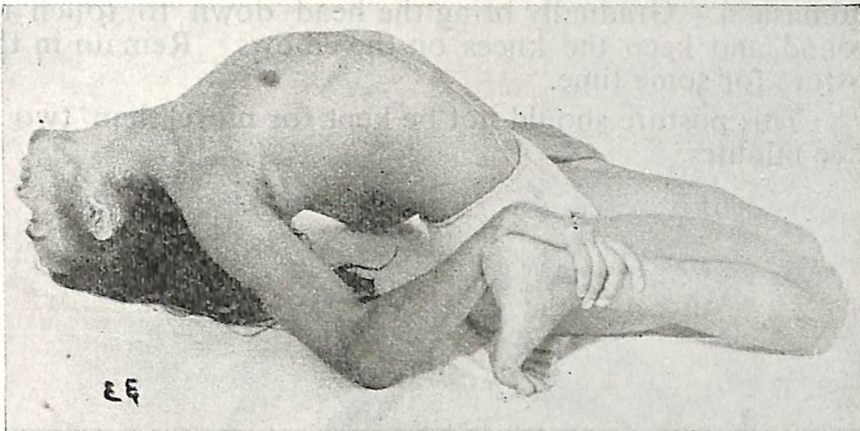
95. **Shirapidasana (Press-head Pose)** :—Lie down on your back. First perform Sarvangasana (Shoulder-stand Pose) and then Halasana (Plough Pose). Bend the knees,



place them on the head and then slowly touch the ground with them. Maintain the posture as long as you can.

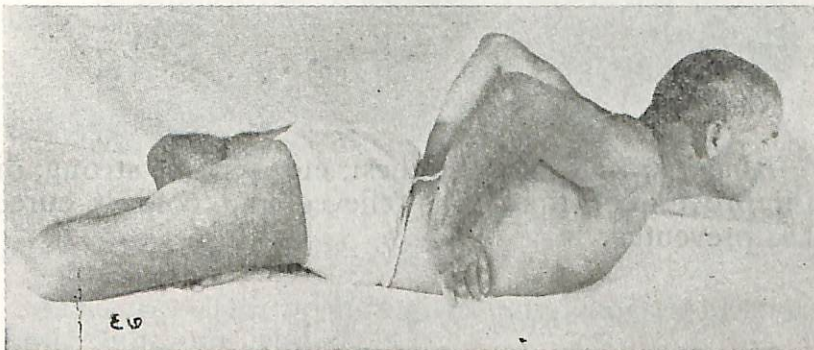
Benefits :—This is a very useful posture for curing disorders of the stomach; makes the body strong and flexible.

96. **Suptapadangushthasana (Head-toes-elbows Pose)**:—Sit straight. Bend the knees, keeping the feet by the side of the hips in such a way that the heels are up and toes on the ground. Now inhale, bend backward, place the head on the ground and hold the ankles with the hands. Keep the position for some time.



Benefits :—Removes disorders of joints of legs; makes stomach, thighs and knees strong and flexible.

97. **Khagasana (Bird Pose No. 1)** :—Sit in Padmasana (Lotus Pose No. 1), lie down on your belly and inhale to the



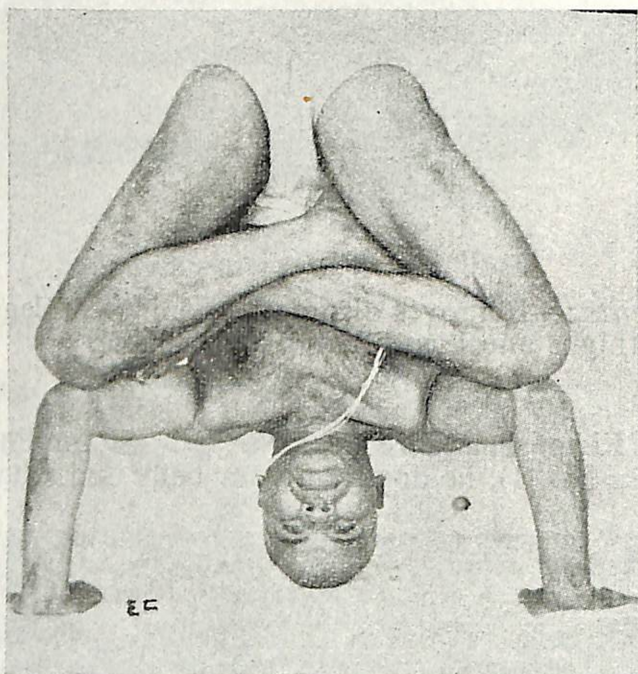
maximum. Hold the ribs with the hands. Raise your head, neck and chest from the ground and keep the posture for

some time. When you feel tired, exhale and return to the normal position.

Benefits :—Kidneys and intestines are cleansed and become strong. Urinary disorders are cured and balance of the three humours is maintained.

98. **Padmashirasana (Head-cum-lotus Pose)** :—Perform Padmasana (Lotus Pose No. 1) and place the palms firmly on the ground. Hold the body on the hands, keeping Padmasana. Gradually bring the head down to touch the ground and keep the knees on the elbows. Remain in this posture for some time.

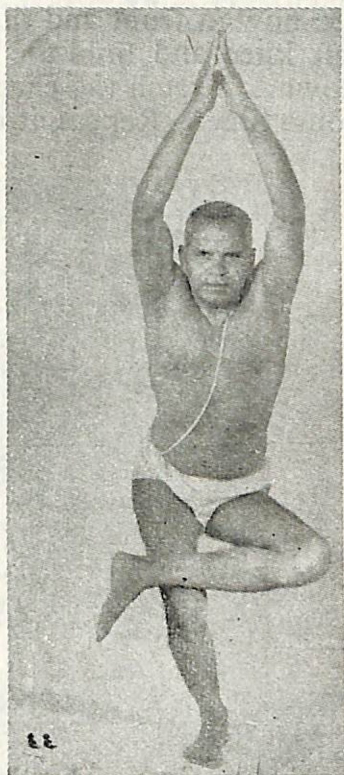
This posture should not be kept for more than two to three minutes.



Benefits :—Head, eyes, chest, etc. become strong; digestion improves; constipation is relieved and cold is cured as well as prevented.

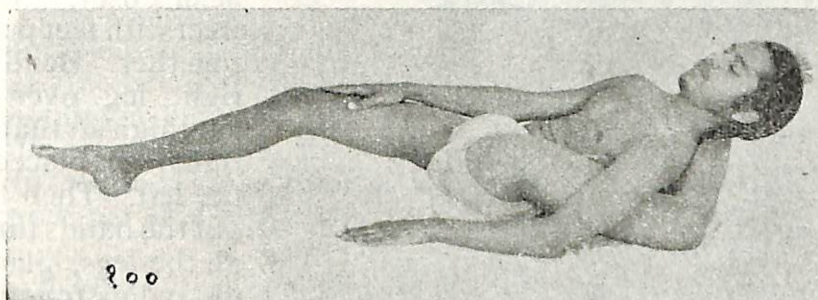
99. **Ekapadaviramasana (One-leg-rest Pose)** :—Stand straight with the feet kept together. Place the left foot on the right knee firmly. Inhaling and retaining the breath,

assume half-sitting posture, raise the hands over the head and join the palms.



Benefits :—This posture enables one to rest; chest, thighs and knees are strengthened.

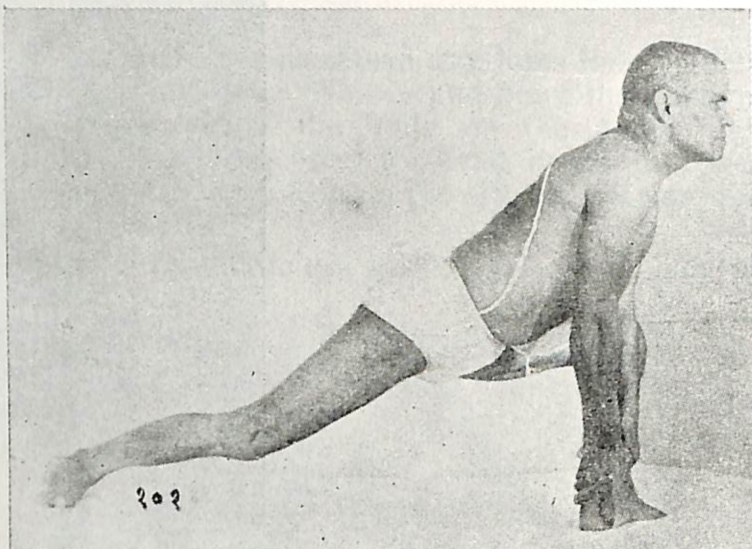
100. **Upadhanasana (Pillow Pose)** :—Lie flat on your back. Take the left leg back and place the left foot under the head so as to serve as a pillow. Keep the right leg stretched on the ground with the right hand on it. Keep the left palm on the ground.



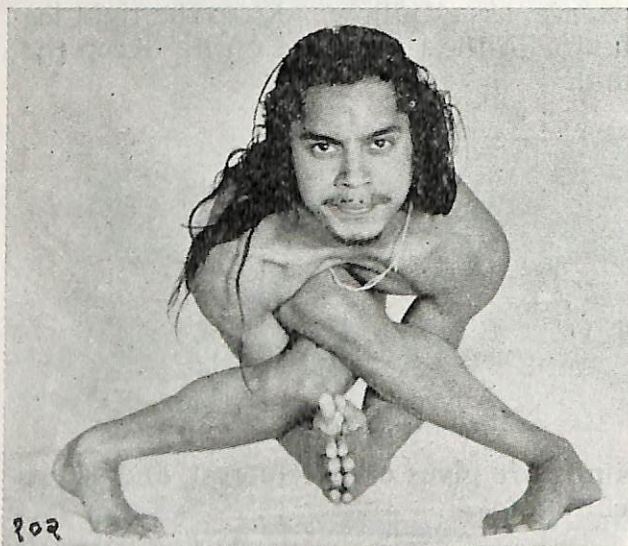
Benefits :—This posture gives complete rest and keeps the body light and healthy.

101. **Ekapadadvihastabaddhasana (Hands - on - foot Pose)** :—Stand with your feet about four feet apart. Now,

turn the body and the feet towards the left so that the toes are now in front and the heels at the back. Then bend the left knee and hold the left ankle with both hands by bending down. Stretch the chest up and remain in this posture for some time. Repeat it on the other side also.



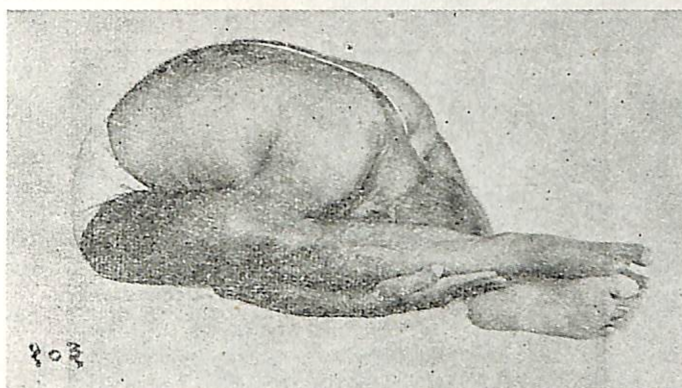
Benefits :—The joints and nerves of the whole body become strong.



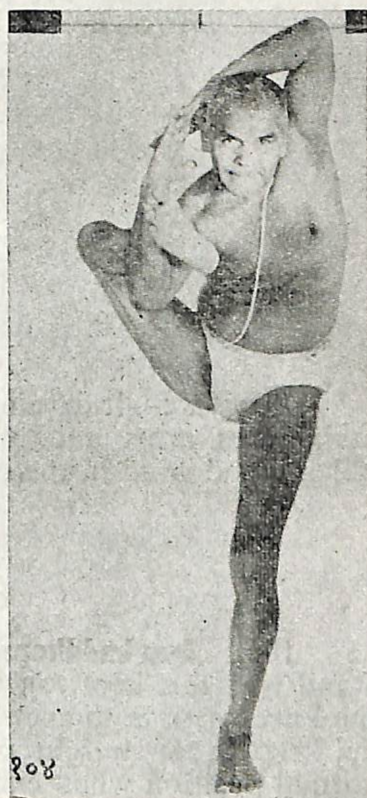
102. **Merudanda-vakrasana (Spine-bend Pose)** :—Stand erect with feet placed together. Bend the right leg over the left thigh so that the right leg is placed on the left. Then take out the hands through the legs, placing the palms together.

Benefits :—It strengthens the nerves and joints and makes them elastic.

103. **Shilasana (Rock Pose)** :—Sit with your feetstretched in front of you. Take the legs up and place them on the neck. Exhale and bend from the waist, take the head forward and place it on the ground. Now, bend the arms and place them under the legs so that the elbows are covered by the legs.



Benefits :—It improves digestion and keeps the body healthy.



104. **Padasantulanasana (One-leg-balance Pose)** :—Stand straight with feet placed together. Raise the right leg up and keep the right foot on the arm, bend with the sole facing in front. Then, raise the left arm and turn it, over the head, to the right to make a finger-lock. The posture should be performed with the breath retained in. Repeat it on the other side also.

Benefits :—It makes the legs, feet and arms strong and the body supple.

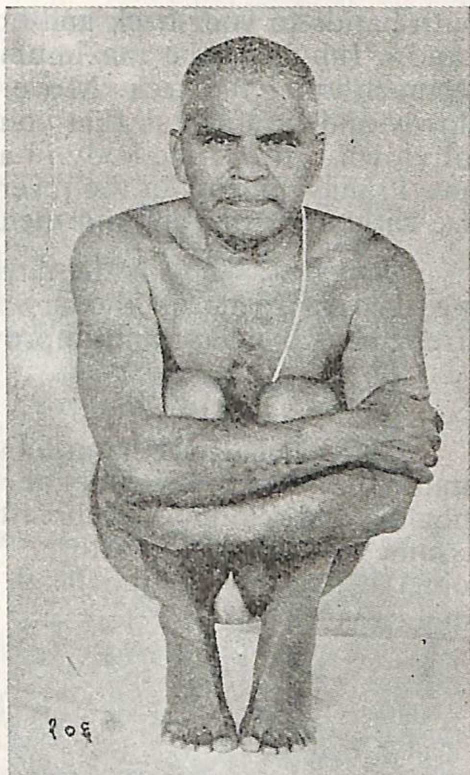
105. **Mahavirasana (Hanuman Pose No. 2)** :—Stand straight. Put the right foot forward at a distance of about three feet. Inhale and retain the breath. Clench the fists and bring them a little above the chest. Expand and stretch the chest. Continue to remain in this posture as long as you can. Repeat the posture with the left foot also.



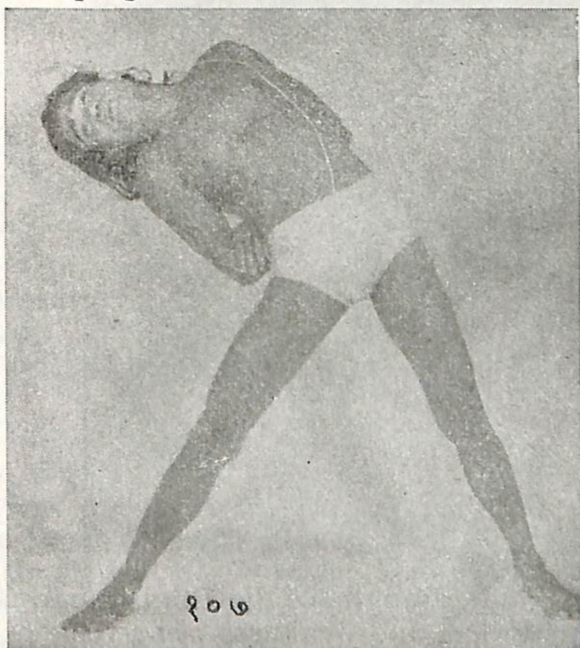
Benefits :—It developes the chest; strengthens the Prana; invigorates arms and lungs; prevents disorders caused by phlegm and wind in the chest; imparts lustre to the face.

106. **Janubaddhapadangulasana (Legs-encircling Pose) :-** Stand with feet kept together. Sit on the toes and encircle the knees with both arms. Inhale and stretch the whole body up, keeping the weight on the toes only. Return to the normal position when exhaling.

Benefits :—It is useful for preventing disorders of the stomach and making the toes strong.



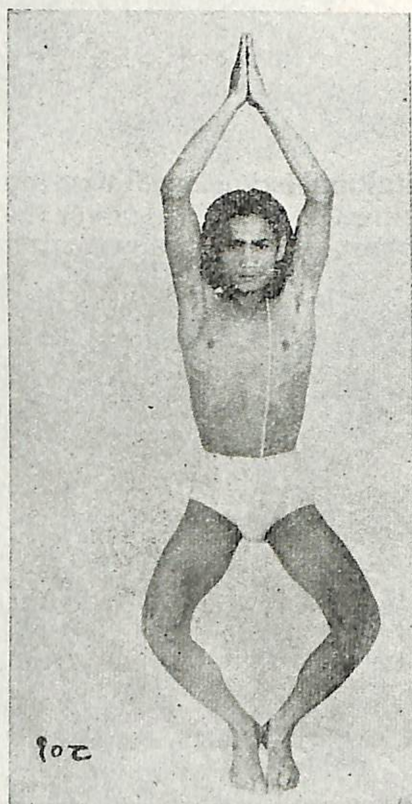
107. **Utthitakumbhakasana (Twist-round-waist Pose)** :—Stand erect, keeping the feet a little over two feet apart. Take



both hands to your back and hold each elbow with the other hand. Inhale to the maximum so that you fill the whole stomach up to the neck. Move the body around at the waist slowly and carefully so that you do not feel giddy and do not fall down. Move the body in a circle in one direction with one Pranayam and in the reverse with another. First practise without Pranayam and then with it.

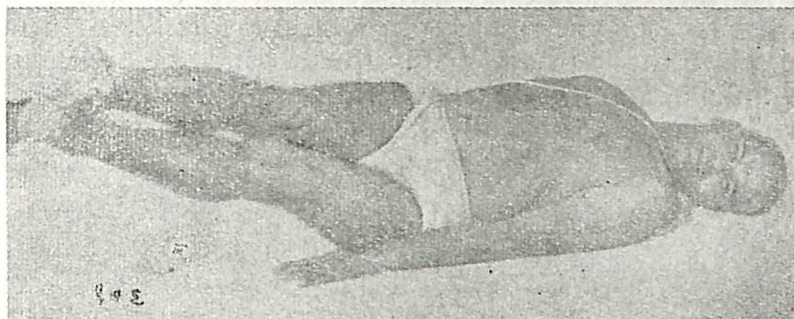
Benefits :—This is the most useful posture for removing the disorders of the stomach. It reduces the belly, strengthens the chest and improves appetite.

108. **Padangushtha-utthitasana (Soles-and-palms Pose) :-** Stand on your big toes only; bend in the other toes. After inhaling and retaining the breath, bend your knees and try to assume a half-sitting posture. Now take the arms up and join the palms over the head. Remain in this position as long as you can.



Benefits :—It strengthens the thighs, calves and toes; cures tremors of feet and weakness of nerves.

109. **Dvipadachakrasana (Legs-revolving Pose No. 1)**:— Lie down on the back. Inhale and fill the stomach to the full. Retain the breath. Place the hands on the sides, palms near the hips. Keep the knees together and raise them up



about a foot and a half from the ground. Now turn the legs in a circle. First in one direction and then in the reverse.

Benefits:—This posture is very useful in cases of kidney troubles. It is very useful for women also as it tones up the ovaries and cures disorders of menstruation; reduces excess fat of the stomach.

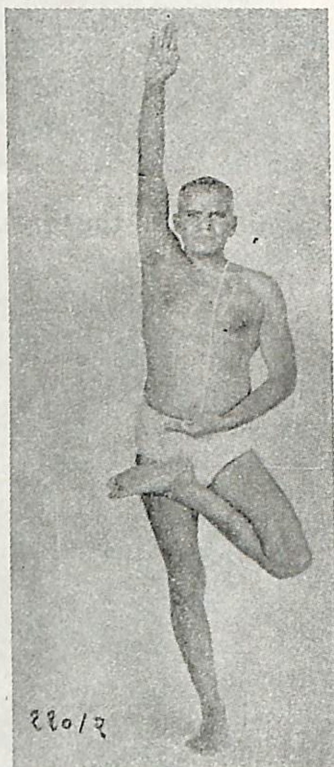


110—(1). **Dhruvasana (Dhruva Pose)** : Stand straight with feet placed together. Bend the right knee and put the right foot on the left groin with the sole facing upward. Bring the hands near the chest and join the palms.

Benefits:—This posture is useful for doing jap of Onkar, Gayatri or Ishta Mantra on the banks of Ganges, Jamuna, Godawari, etc. In this posture, one does not feel lazy while doing jap.

Dhruva, a great devotee, preferred this posture and hence this posture has been named after him.

110-2. **Ekapadotthita-Ardhabaddha-Padmasana (Dhruva Pose No. 2)** :—Stand erect with feet placed together. Place your left foot on the right groin with the sole facing upward. Then, place the left hand palm upwards just below the navel. Now inhale and retain the breath and raise the right hand above the head. Repeat it on the other leg also.

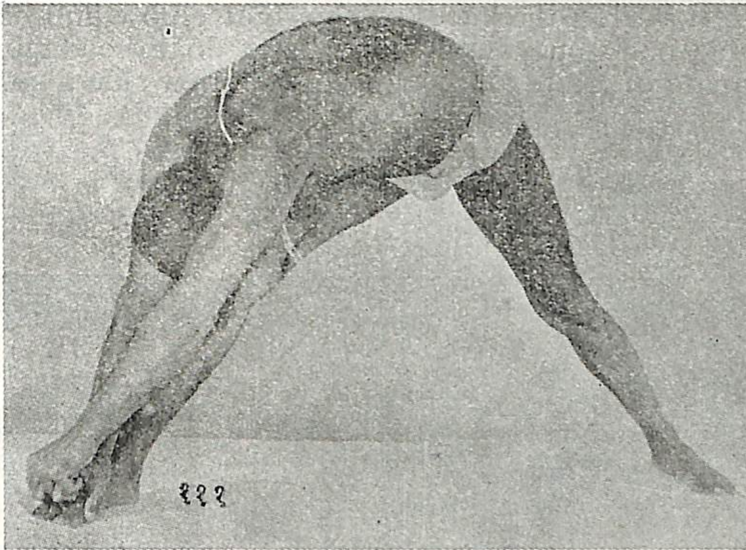


Benefits:—The same as those of 110-1.

I had seen a saint at Saptasarovar practising austerities in this posture for several years. The hand which he had kept raised had become very thin and the foot on which he was standing was swollen. After some years he went to Allahabad where he continued his austerities.

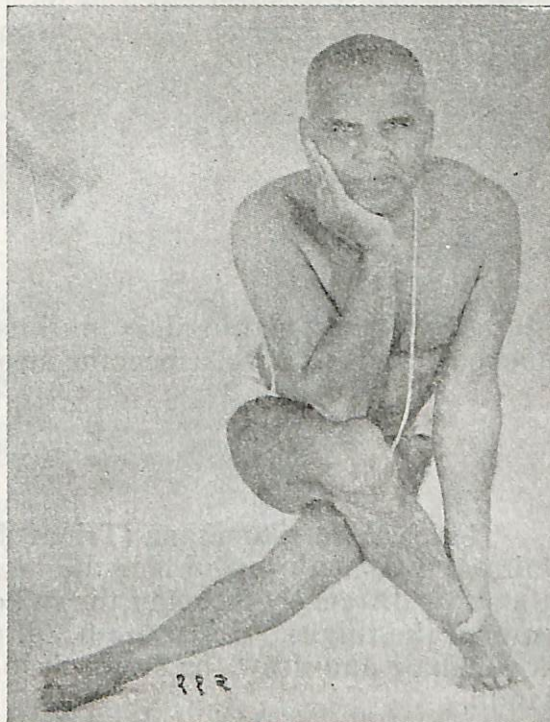
111. **Vamadakshinaparshwashwasagamanasana (Hands-on-one-foot Pose No. 2)** :—Stand erect with legs about three feet apart. After inhaling, place your left palm on the right and join the fingers. Bend towards right and touch the knee with the head. Place the fingers on the toes of the right foot.

Then rise and exhale through both nostrils. Do on the left side also.



Benefits :—This posture is very useful for developing physical strength.

112. **Ashtavakrasana (Eight-curve Pose) :**—Stand straight. Place the right knee on the left and adopt half-sitting posture. Rest the right elbow on the right knee and keep the chin and cheek on the palm of the right hand. Rest the left arm by holding the right leg by the ankle. Repeat it on the other side also.



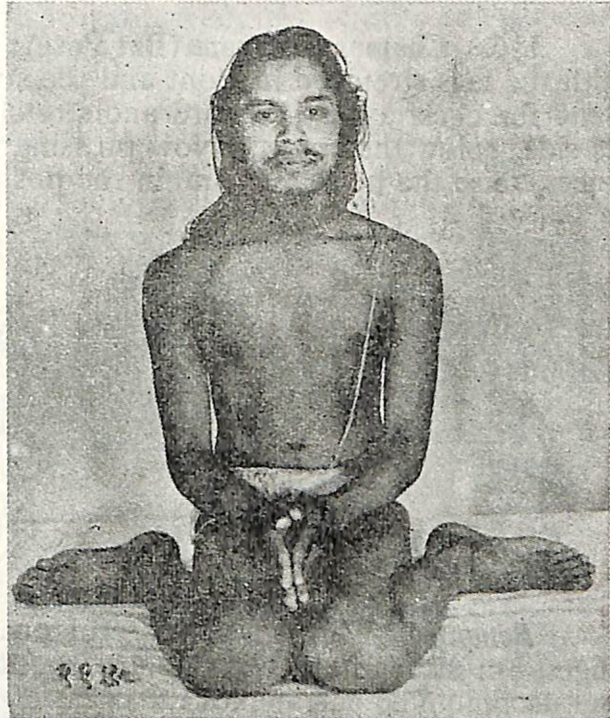
Benefits :— Nerves of feet and legs become strong and enlargement of testicles is prevented.

113. **Parshwakakasana (Crow-side Pose) :**—Stand erect. Bend forward and rest your palms firmly on the ground. Then, taking the legs towards the right side, intertwine them by the feet. Place the knees on the right elbow and balance the whole body on your hands. Also do by changing the intertwining of feet. Repeat it on the other side also.



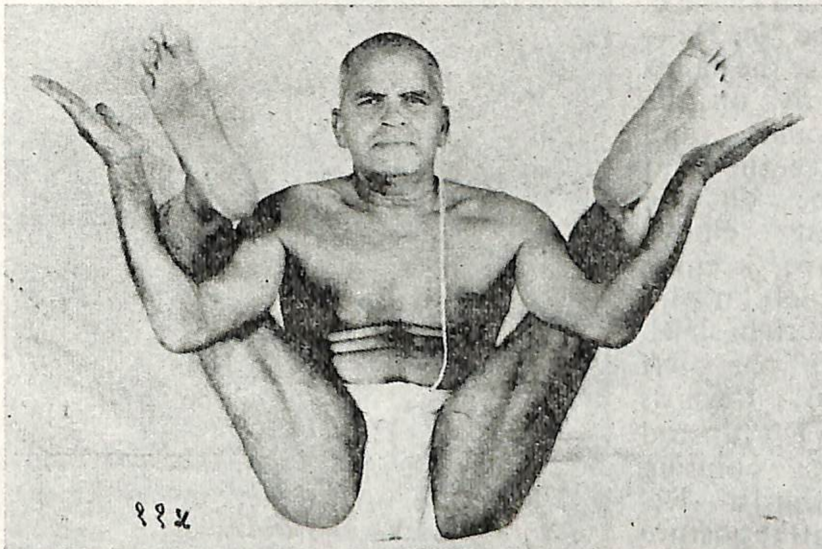
Benefits :—The blood is purified since the circulation quickens; arms and waist become strong and flexible.

114. **Padatrikonasana (Triangular Pose No. 2) :**—Sit in Vajrasana (Bolt Pose). Place the heels at the side of the hips at a short distance. Keeping the palms together, place them between the thighs. Keep the head, neck and spine straight. Now exhale and draw the stomach in, *i.e.*, making Uddiyana Bandh.



Benefits :— This posture is very useful for making thighs, knees and ankles strong and the joints of ankles flexible. It also prevents dislocation of ankles and early exhaustion due to much walking and running.

115. **Vikasitakamalasana (Blossomed-lotus Pose)** :— Sit on your buttocks, bend the legs, raise them on the arms and touch the shoulders with the heels. Raise the arms as far as the feet, open the palms and keep the neck straight. The posture should look like a lotus flower in full bloom.



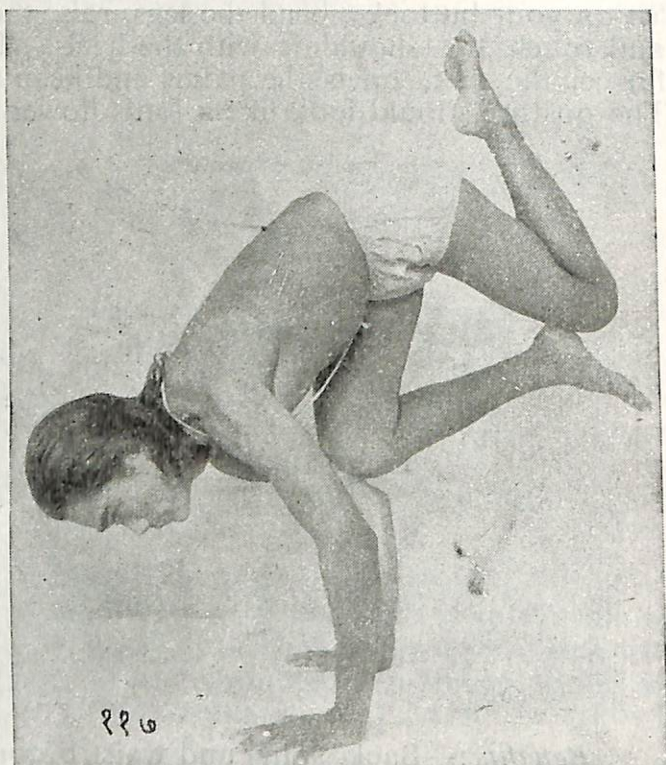
Benefits :—Back, spine and waist become strong.

116. **Chamagadarasana (Bat Pose) :**—Sit on the ground with the legs stretched in front and the soles placed together. Bend the chest a little forward and stretch the arms, each on its side, below the knees. Now pressing the elbows with the knees, raise the head. Maintain the posture for some time.



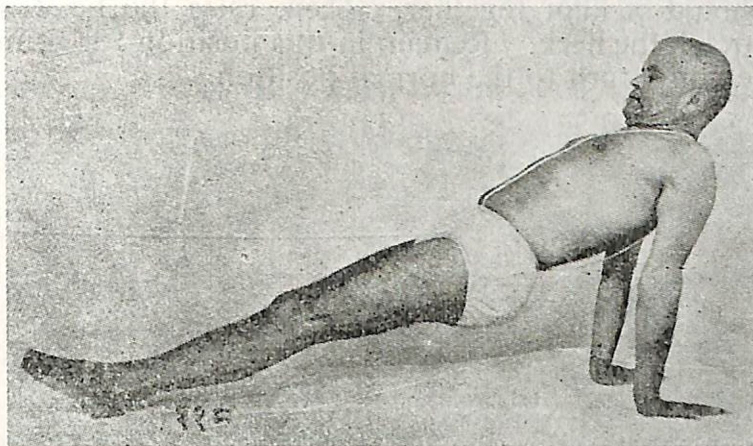
Benefits :—This is a very useful posture for improving digestion; strengthens the joints of hands and feet; pushes out accumulated gas; makes the chest strong and keeps the body healthy.

117. **Hastasthita-Padotthanasana (Palms-balance Pose No. 1) :**—Place the palms firmly on the ground and place the right knee on the right elbow. Now, keeping the left knee on the right heel, turn the left heel towards the left hip and toes pointing upwards. Repeat the posture on the other side also.



Benefits:—This posture strengthens knees and arms and makes their joints flexible.

118. **Nabhidarshanasana (Navel-gaze Pose) :**—Sit down with the legs stretched in front of you. Place the palms firmly on the ground, fingers pointing backwards. Inhale. Then, stretching the whole body on the arms and heels, fix the gaze on the navel.



Benefits :—This posture nourishes the whole body by improving the circulation of blood. Strengthens the nerves of hands and prevents diabetes.

119. **Supta-ekapadakarshanasana (Navel Pose No. 1) :**—Lie down on your stomach with the arms stretched towards

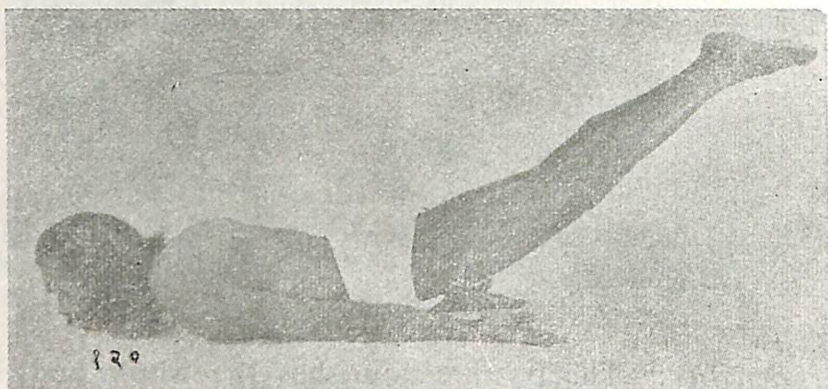


the head. Inhale, retain the breath and take the left arm

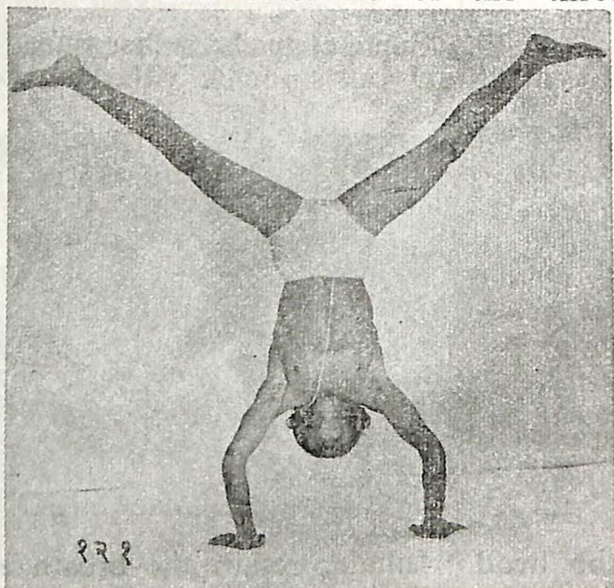
towads the back. Hold the right leg at its ankle and draw it upwards. Keep this arch like posture for some time; exhale and return to the normal position.

Benefits :—Relieves constipation and strengthens spine, neck, chest and stomach.

120. **Shalabhasana (Locust Pose) :**—Lie down on your belly, keeping the hands to the sides, palms facing up. Inhale and raise the lower half of the body from navel to feet. The legs should be kept together. Then, raise the head a little and stretch the neck. Remain in this position for some time before you return to the normal position.



Benefits :—Strengthens the muscles and joints of legs; helps in checking diabetes and disorders of the three humours.



121. **Hastotthitordhwapadaprasaranasana(Stand-on-hands Pose):**—Sit in Utkatasana (Knee-support Pose) and place both hands in front of you. Inhale a little. Slowly and carefully raise the body on the hands and stretch the legs as wide as possible.

Keep the posture for not more than two to three minutes.

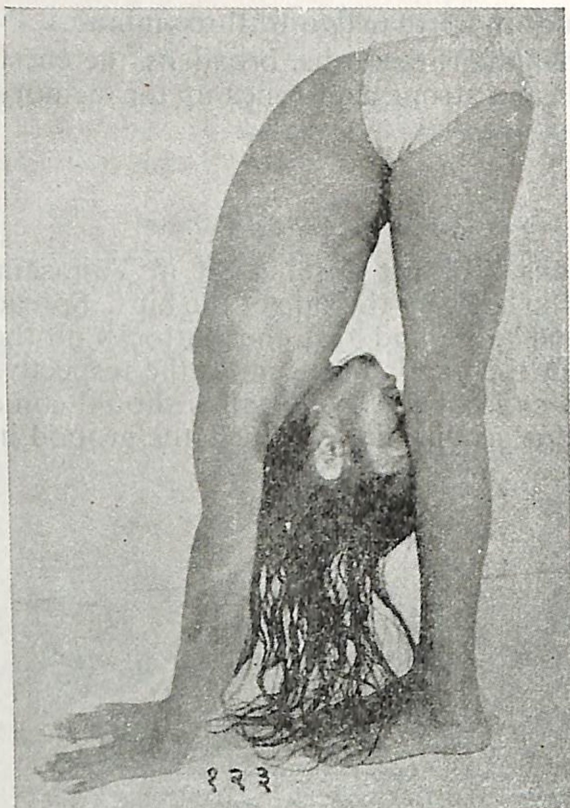
Benefits :—It strengthens the arms, broadens the chest, makes the lungs and Prana strong and tones up the memory.

122. **Shatpadasana (Six feet Pose)** :—Sit in Vajrasana (Bolt Pose) and place the heels by the side of the hips. Spread the toes to your left and right and rest the buttocks on the ground. Now take out the hands from under the respective legs leaving the elbows concealed. Both palms should come out and remain on the ground flat. Touch the ground in front with your chest.



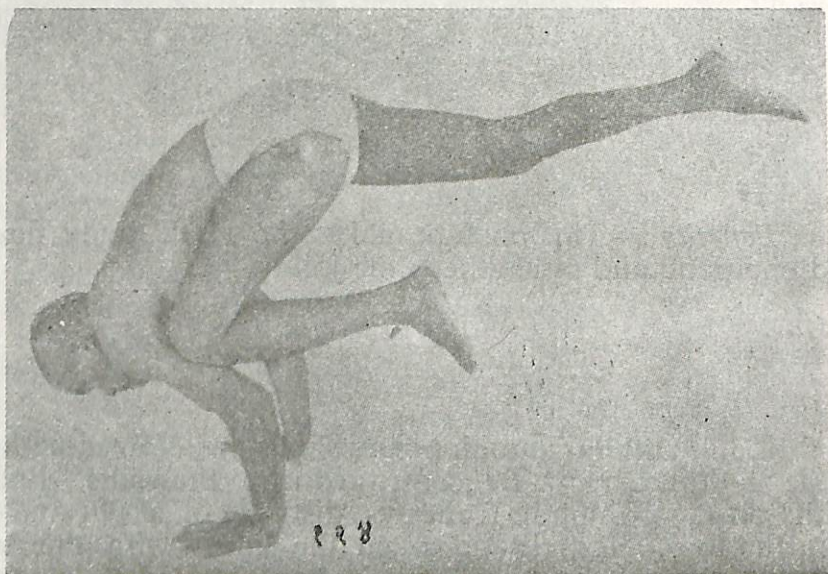
Benefits :—This posture makes the whole body flexible and energetic and strengthens the joints.

123. **Utthita-janushira-samyuktasana (Head-on-knees Pose)** :—Stand erect. Bend forward from the waist. Put the palms on the ground in front at a distance of about one foot from the toes. Exhale and touch the knees with the head. Repeat it several times.



Benefits :—It improves digestion and reduces belly.

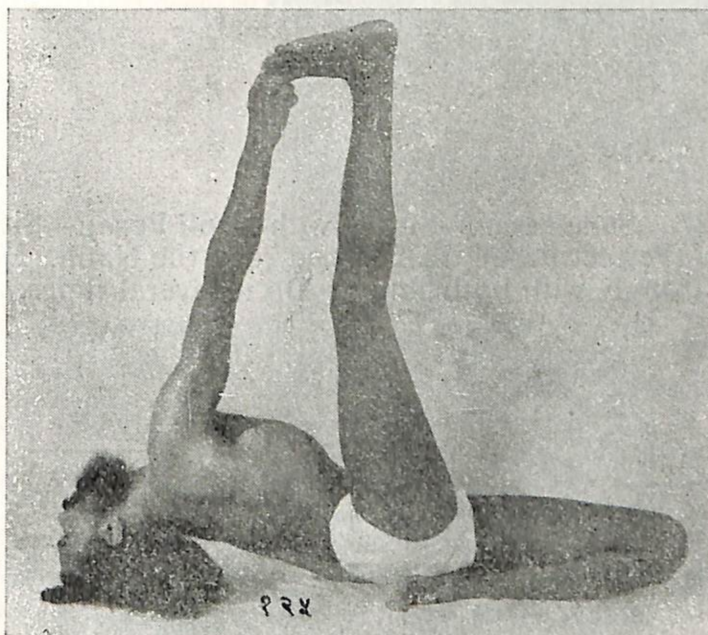
124. **Bakapadaprasaranasana** (**Knees-on-arms Pose**) :— Stand erect. Bend forward from your waist and place palms on



the ground. Put the knees on the respective elbows and balance the whole body on the hands. While maintaining this posture, release the right knee and stretch it backwards and touch the ground with the toes. Practice this posture with the breath retained in. Repeat it on the other leg also.

Benefits :—It increases the strength of the arms as well as of the vital breath and brings it under control. The limbs become well-proportioned.

125. **Supta-Ekapada-Urdhwasana (Pole Pose)** :—Sit on the ground with the legs in front. Bend your left leg at the knee and place the heel on the left side of the hip or under the anus. Lie down, inhale and raise the right leg. Hold the big toe with the right hand and stiffen the leg and the arm. Keep the left hand on the ground. Repeat it on the other leg also.



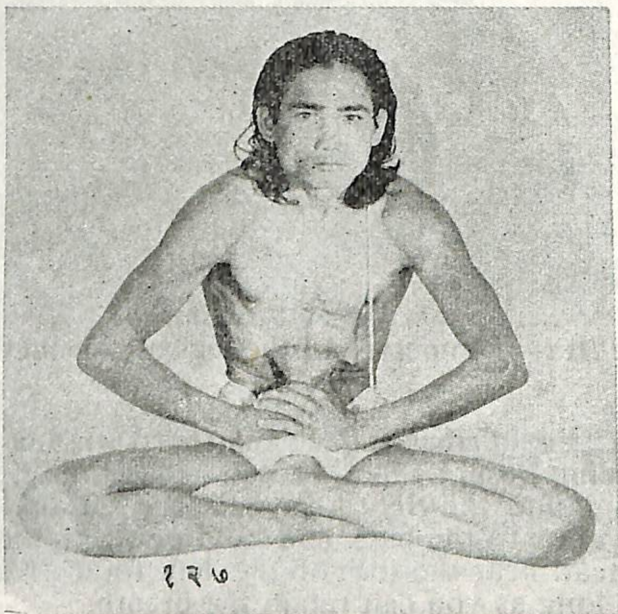
Benefits :—The nerves of the legs are strengthened.

126. **Prishthabaddhajanubhunamaskarasana (Arms-locked-bending Pose)** :—Stand erect. Place the right foot on the left thigh and the right knee near the left ankle. Inhale. Take both arms to the back and hold one with the other and place the head near the toes of the left foot. Maintain the posture as long as you can retain the breath.



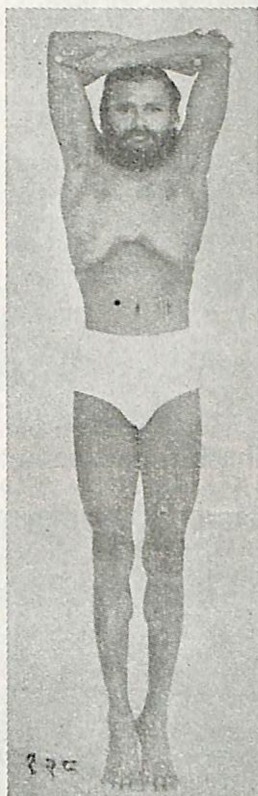
Benefits :—Makes all the limbs of the body flexible, strong and symmetric.

127. **Samanasana (Sitting-with-Nauli Pose)**:—Sit in Siddhasana (Perfect Pose). Exhale and raise the Nauli. Hold the Nauli strongly with both hands. Do it several times.



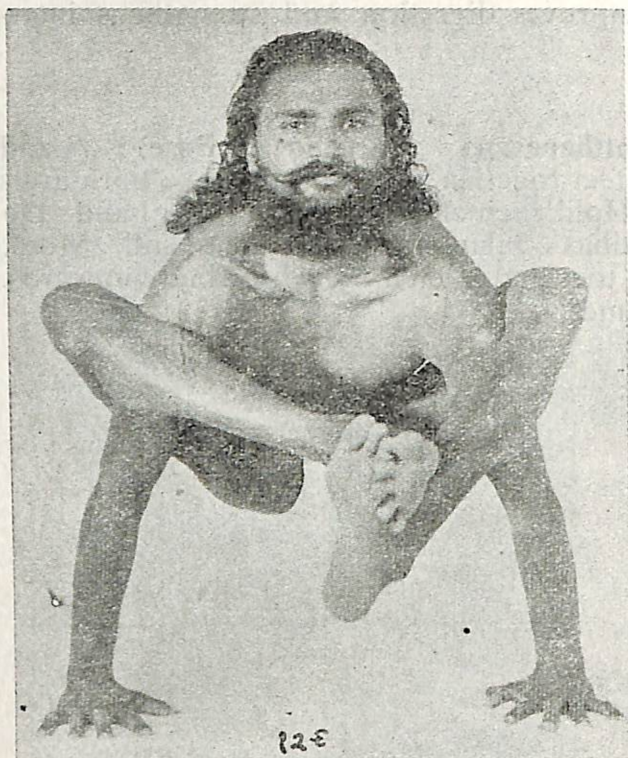
Benefits :—Improves digestion and strengthens intestines.

128. **Urdhwotthanasana (Three-lock Pose)** :—Stand erect. Keep both feet together. Exhale and take both arms up over the head. Hold each elbow with the other hand. Do all the three bandhas—Jalandhar, Uddiyana and Mool. Then, stand on the toes and stretch the whole body upwards. Repeat it several times.



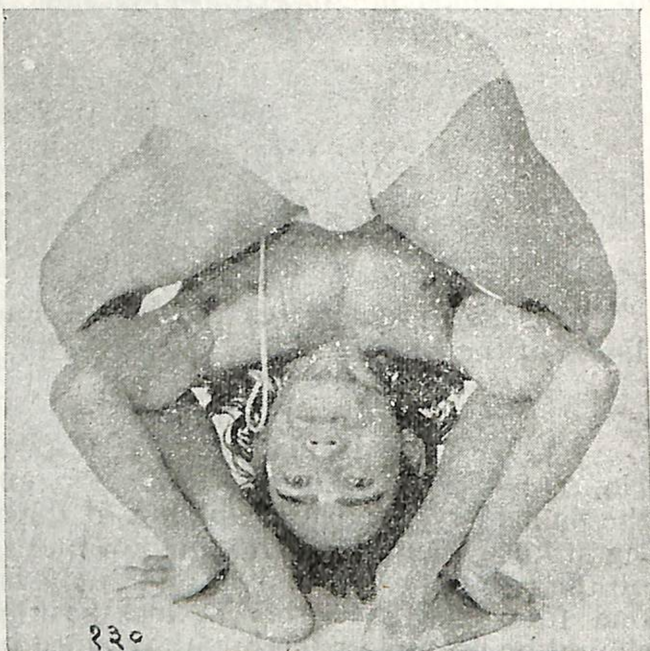
Benefits :—Increases the height and develops various limbs of the body.

129. **Utthitabhujotthanasana (Palms-balance Pose No. 2)** :—Sit in Utkatasana (Knee-support Pose) and place the palms in front of you about a foot spart. Place the right leg at knee bend on the right elbow and similarly the left leg on the left elbow and balance the body on the palms. Place one foot over the other in lock-position. The breathing should be normal or the breath retained in.



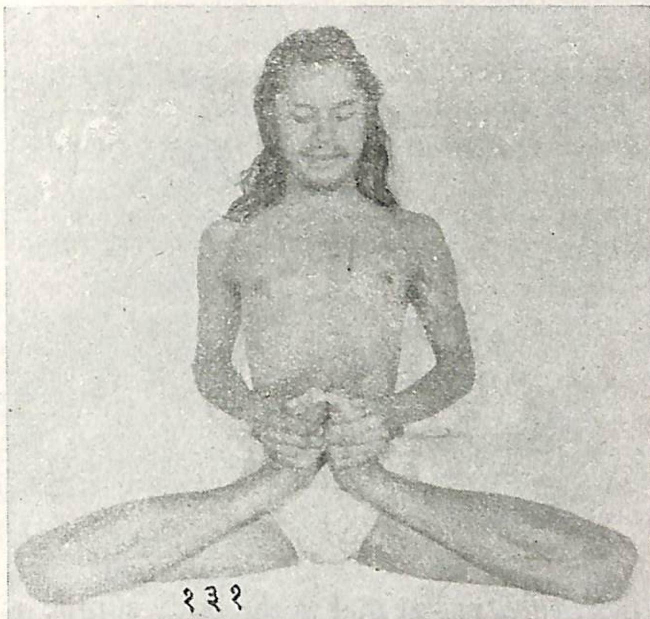
Benefits :—Strengthens arms and knees; keeps the flow of Apana Vayu (breath in the region from navel to the tip of the toes) normal.

130. **Hastabaddhashirapadasana** :—Stand erect, keeping your feet a little apart. Bend forward from the waist. Place the hands on the toes after taking the arms from between the legs and bringing them near the ankles. Retaining the breath in, place the head between the ankles. Raise the head at the time of exhaling.



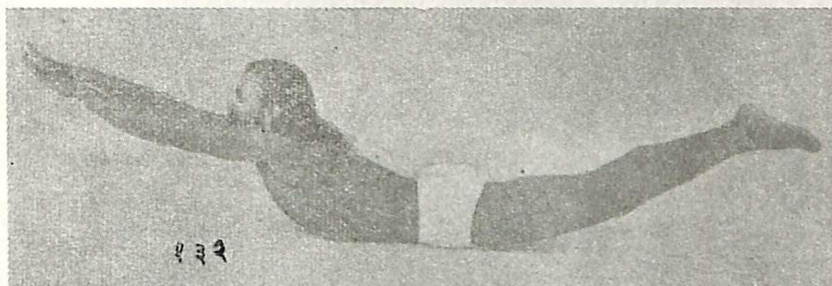
Benefits :—Strengthens the lungs and tones up Prana.

131. **Kandapidasana (Soles-on-navel Pose)** :—Sit down on the ground stretching the legs in front of you. Hold the toes with the hands and bring them up near the stomach. Now, go on twisting the toes slowly till the soles face outwardly. The knees should remain firmly on the ground. In the beginning you will have to keep holding the toes but after some practice it becomes unnecessary.



Benefits :—It cures various disorders of legs and feet. Pain in the thighs and knees is relieved.

132. **Nabhi-Asana (Navel Pose No. 2)** :—Lie down on the ground on your belly. Stretch the hands in front of you. Inhale and fill the stomach to the maximum and retain. Now

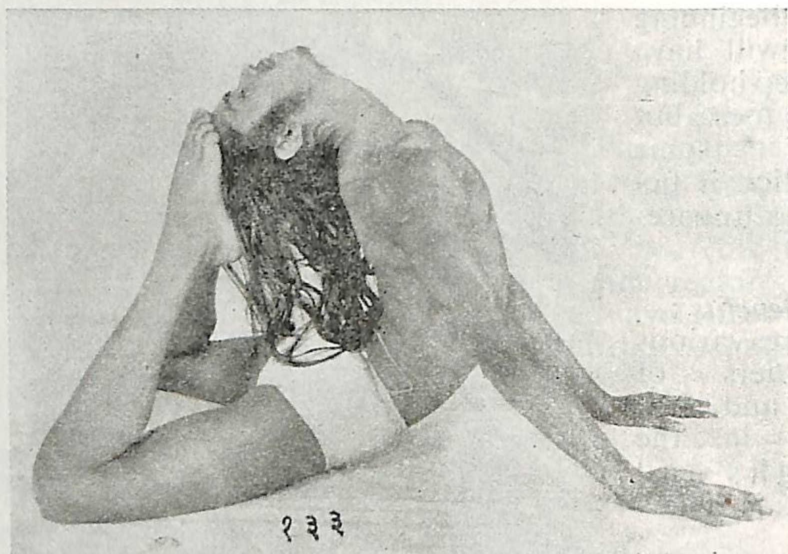


raise the legs up from the ground and balance the body on the navel. Keep this boat-like posture and seesaw as long as you can. Exhale while resuming normal position.

Benefits :—It cures indigestion and disorders of the stomach. Spleen and liver work more efficiently.

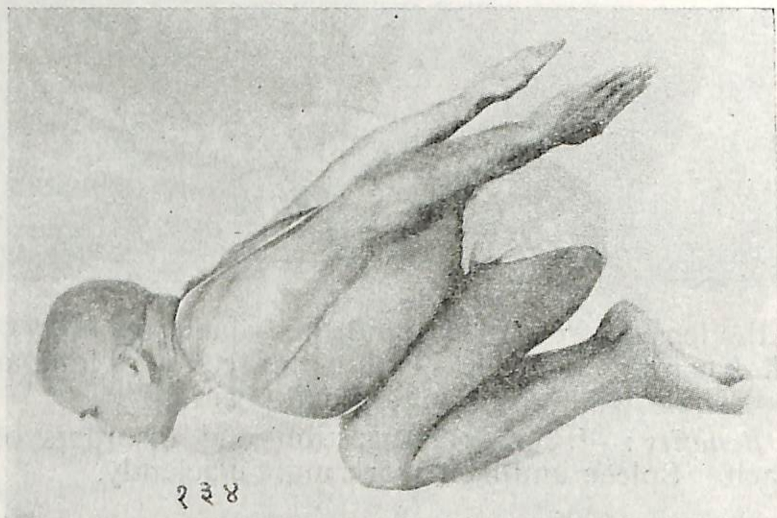
133. **Viparitapadamastakasparshasana (Soles-on-head Pose No. 1)** :—Lie face downwards. Place the palms on the

ground near the shoulders. Raise the upper part of the body keeping the perineum on the ground. Bend the legs towards the back and also the head so that you touch the forehead with the toes. Practise gently as this is a difficult pose.



Benefits :—It makes the body supple and buoyant, and spine elastic; improves digestion.

134. **Mrigasana (Deer Pose)** :—Sit in Vajrasana (Bolt

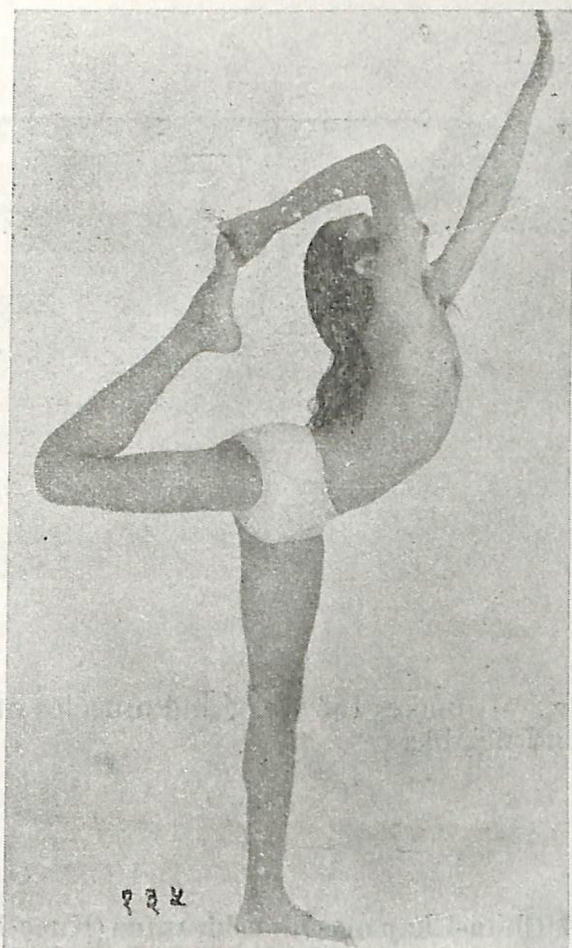


Pose) and bend forward. Rest the chest on the knees. Stretch

the arms towards your back and raise the feet and the hips a little above the ground, balancing the body on the knees.

Benefits :—This posture makes the nerves of the throat, shoulders, arms, chest, back and waist flexible and strong.

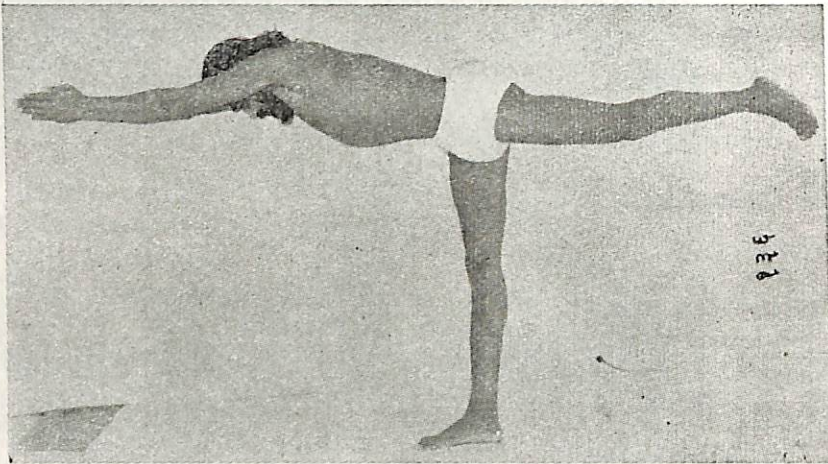
135. **Padangushthashikhasparshasana (Toe-holding Pose) :**—Stand straight and with the feet together. Raise the right leg towards the back and hold its big toe with the right hand over the head. Pull the big toe and try to bring it close to the middle of the head. Keep the left hand raised in front. Breathing should be natural. Do it with the other leg also.



This is a difficult posture and as such it should be attempted gradually.

Benefits :—It makes the chest strong and spinal column and waist flexible.

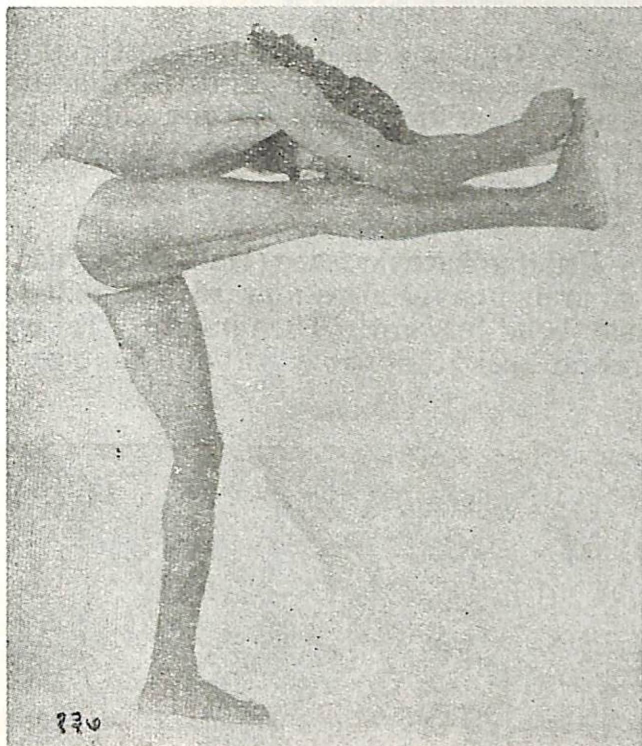
136. **Ekapadasana (One-leg Pose)** :—Stand erect and inhale. Holding the breath, take the left leg backward and keep it stretched. Bend forward from the waist and stretch the hands joining them in front of you. Hands, waist and the left leg must be in a straight line. Eexhale while returning to the normal position. Repeat with the other leg.



Benefits :—It makes the waist and muscles of hands and feet strong and flexible.

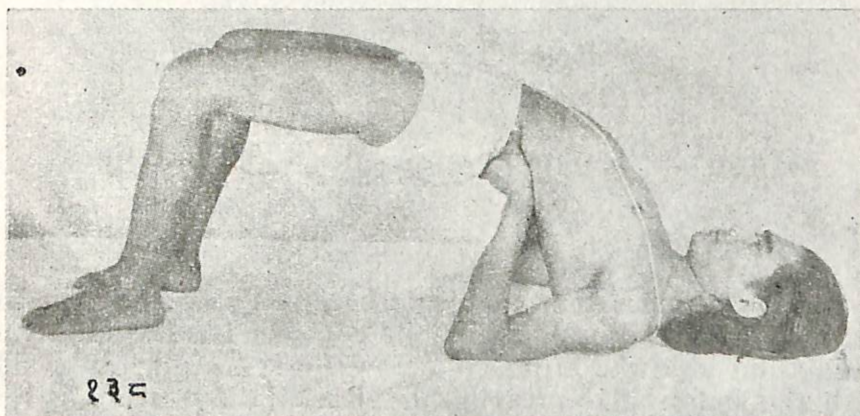
137. **Utthita-Ekapada-Janushirasana (Knee-head Pose)** : Stand with feet kept together. Raise the right foot straight in front of you and hold the big toe with right hand. Inhale and hold it with the left hand also. Then lower the

head to rest on it. When exhaling, return to the normal position. Practise it with the left leg also.



Benefits :—This posture is especially beneficial to the legs and waist.

138. **Setubandhasana (Bridge Pose)** :—Perform Sarvan-



gasana (Shoulder-stand Pose) and hold the waist firmly with

both hands. Slowly lower the legs and place the feet on the ground. The waist must be kept raised from the ground to look like the span of a bridge.

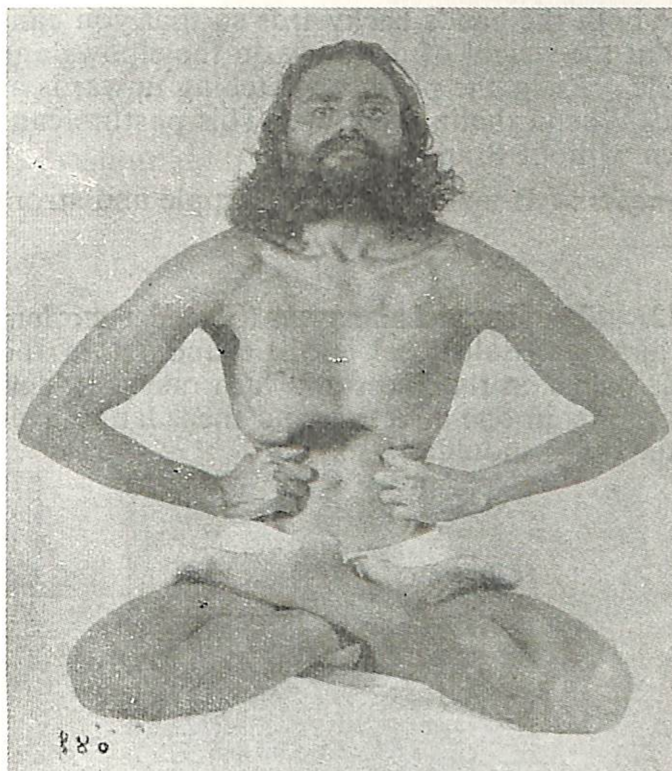
Benefits :—Regular practice of this posture makes spine and waist flexible and strong; improves digestion; cures intestinal disorders; reduces belly and prevents backache.

139. **Utthitardhachakrasana (Half-circle Pose No. 1)—:** Stand erect, straighten the arms upwards and exhale. In the first instance, bend forward. Then inhale. Take your head and arms as far back as possible without bending from the knees.



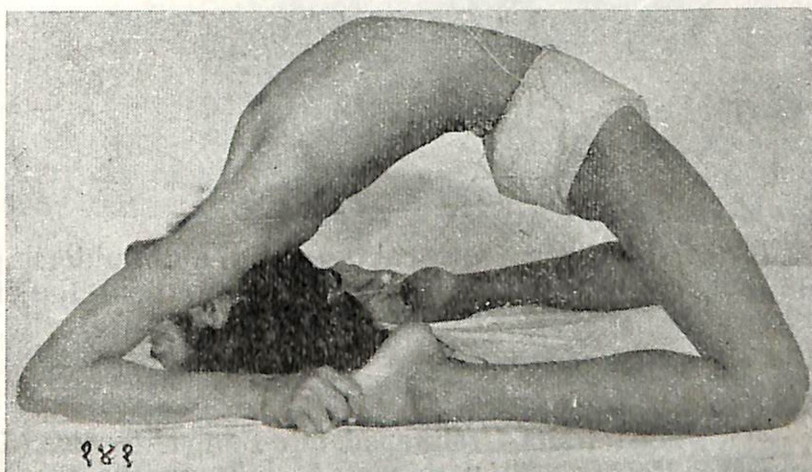
Benefits :—It tones up liver, spleen and intestines.

140. **Apanasana (Uddiyana-bandha Pose) :**—Sit in Siddhasana (Perfect Pose) and exhale completely. Do Uddiyana bandh and hold the stomach below the ribs on both sides with the hands and press hard. Retain the posture as long as you can. Inhale gently and return to the normal position. This practice may be done five to seven times.



Benefits :—This posture cures enlarged spleen and liver and disorders of stomach. In case of excess of wind and phlegm, it restores the balance of the humours.

141. **Padahastaprishthachakrasana (Hands-feet-back-circle Pose)** :—Bend the legs and stand on your knees. Inhale



and raise both the hands backwards so that you can hold the heels. Put the weight of the body on the elbows and make a semi-circle. Keep the posture stretching upwards as long as you can. When exhaling, get up. This posture can be practised even without Pranayam.

Benefits :—It makes the body supple and strong.

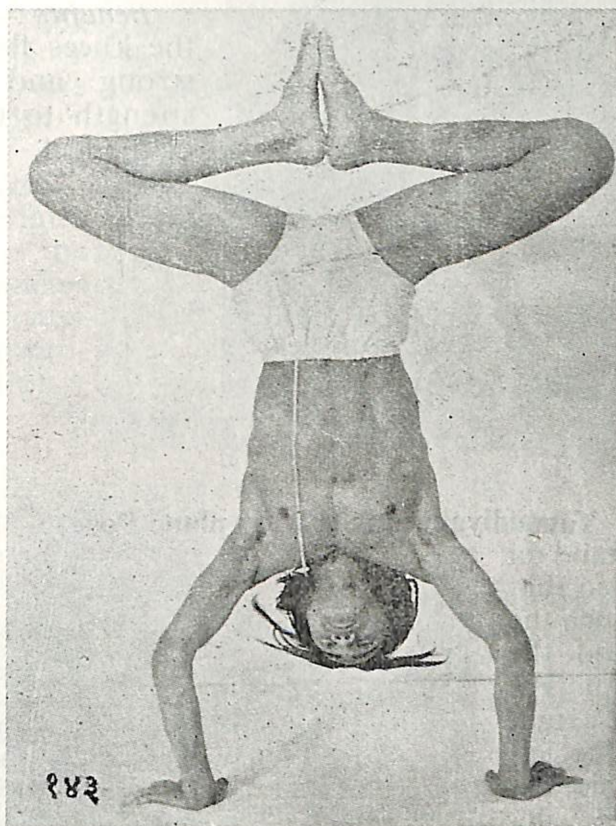
142. **Skandhasanchalanasana (Shoulder-motion Pose)**:—Sit in Vajrasana (Bolt Pose). Inhale and retain the breath. Place the palms on the knees and turn one shoulder speedily in a circle, first in one direction and then in the reverse. Do it with the other shoulder also.



Benefits:—It removes weakness of the shoulders, prevents pain in the shoulder-joints and strengthens the chest and lungs.

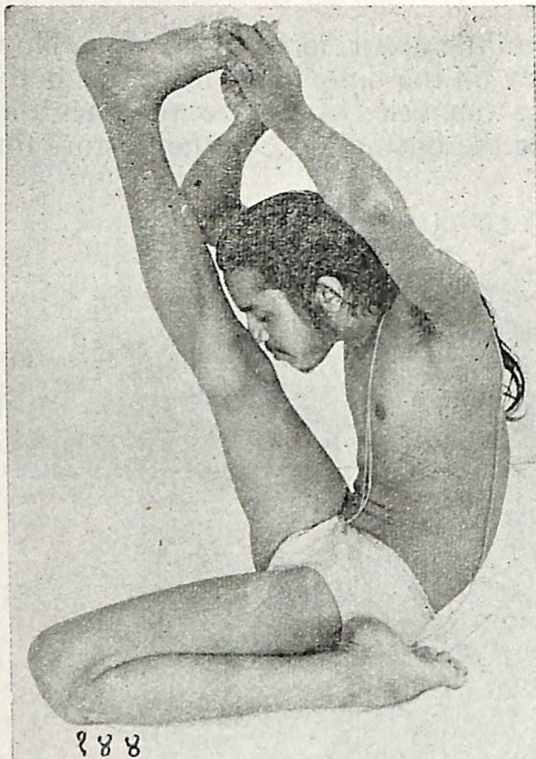
143. **Hastotthita-Urdhwapadatala-Samyuktasana (Joined-soles-tree Pose)** :—Sit with your weight on the toes and

place the palms firmly, a little apart, in front of you. Now put the weight of the body on the palms and raise the body up fully stretched. Place the soles of the feet together and try to bring the heels near the buttock. Keep the posture for two to three minutes.



Benefits :—Regular practice of this posture makes the body strong and well-proportioned; cures stomach ailments; tones up appetite; strengthens arms and keeps the mind calm.

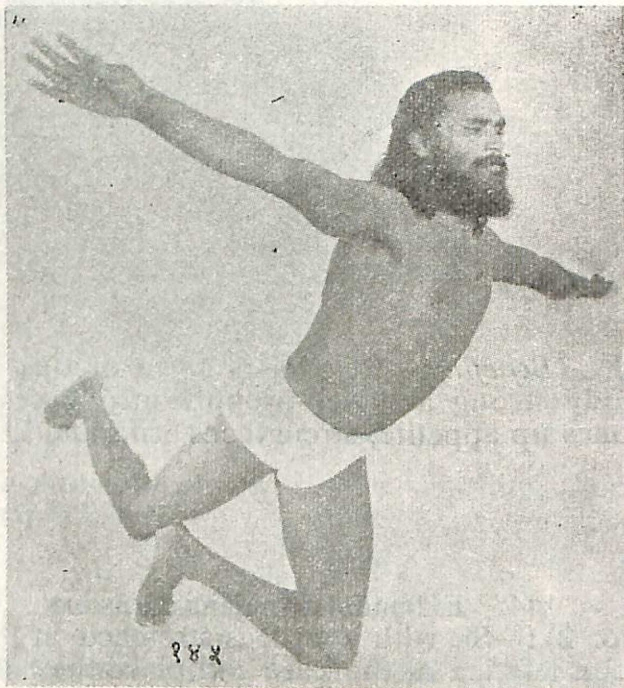
144. **Ekapadotthanajanushirasana (Knee-nose Pose No. 2) :**—Sit with your legs stretched in front of you. Bend your left leg at the knee and place the heel near the left hip. Raise the right leg up towards the head and hold its big toe



with both the hands. Bend the head a little forward and touch the knee with the nose. Repeat it with the other leg also.

Benefits :—It makes the knees flexible and strong and imparts strength to the nerves of the feet.

145. **Yanoddiyanasana (Flying-plane Pose)** :—Bend your legs and stand on the knees so that the toes touch the ground and the heels are up. Fix firmly the right knee on the left heel and raise the right heel up. Now stretch your arms to both sides and maintain the posture as long as possible. Repeat it on the other leg also.

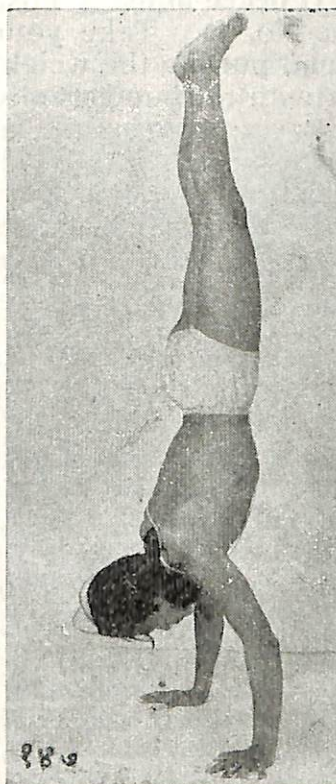


Benefits :—It relieves rheumatic pain in the knees; waist is strengthened and limbs become well-proportioned.

146. **Padangushta-Nasika-Sparshasana (Toe-nose Pose No. 2)**:—Lie down flat on your back. Inhale and retain the breath in. Raise the legs, hold the feet with the hands and touch the tip of the nose with the toes without raising the head. Maintain the posture as long as you can and while exhaling return to the normal position. You may touch the nose either with one foot or both.

Benefits :—It alleviates pain in the waist, makes the back supple and improves digestion.

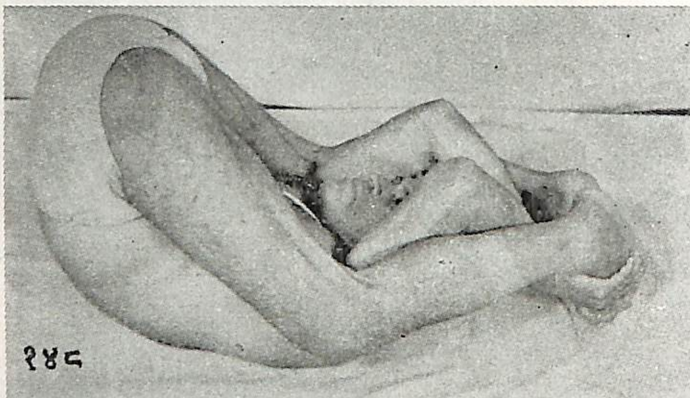




147. **Hastashirshasana (Palms-stand Pose)** :—Stand straight. Bend forward and place the palms in front about a foot and a half apart. Raise the body on them. Stretch the legs up with feet kept together. Breathe normally.

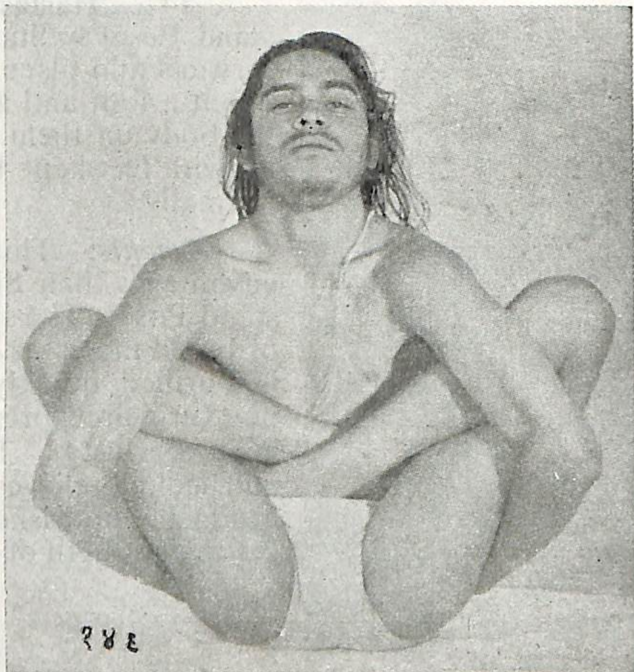
Benefits:—This posture has more advantages than Shirshasana (Head-stand Pose). The speed of circulation of blood increases and thus the blood is purified quickly. The hair does not turn grey prematurely; the face acquires lustre. It prevents cough and cold; relieves indigestion and headache, nourishes brain and enhances the strength of arms.

148. **Padanamaskarasana (Back-rolling Pose) :**—Sit down with the soles placed together and held by the hands. Inhale and retain the breath. Now take your head back with a jerk along with the hands and feet to touch the ground with the head and resting on the back. Then get up, again with a jerk, and adopt the posture of Namaskar, *i.e.*, the head, hand and feet touching the ground in front of you. Rock backwards and forwards quickly in succession four or five times.



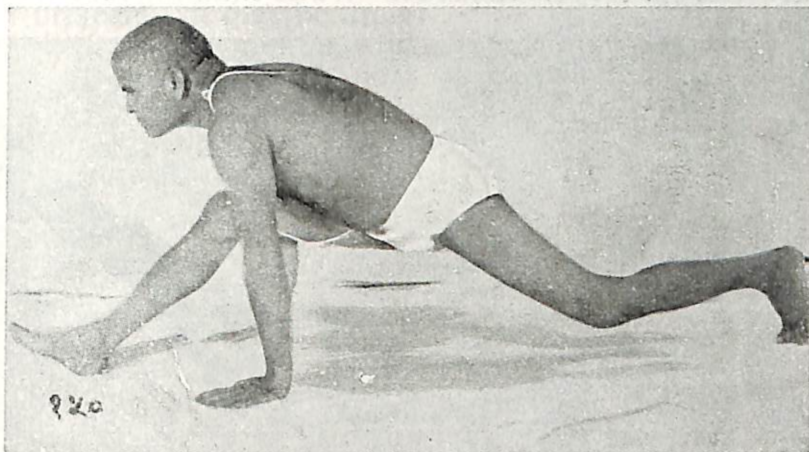
Benefits:—It reduces the belly and improves digestion.

149. **Hastabaddhapadmasana (Locked-lotus Pose No. 2) :**—Sit in Padmasana (Lotus Pose No. 1). Take your arms to the back locking the knees and putting the weight of the body on the hips. Hold the hips with the hands firmly and gaze up. The posture is to be performed with the breath retained in.



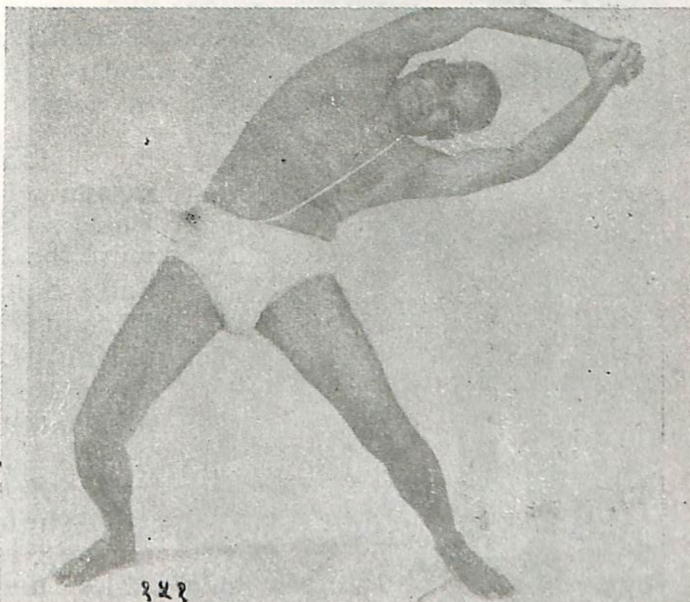
Benefits:—It keeps the digestive system in order. Other benefits are the same as those of Garbhasana (Child - in - the - womb Pose).

150. **Padasanchalanasana (Cycling Pose)** :—Stand straight. Inhale and bend forward. Keep your palms on the ground and arms straight in front about a foot and a half apart. Now keeping the palms fixed, move your legs quickly backwards and forwards between the arms one after the other. Do it several times retaining the breath in.



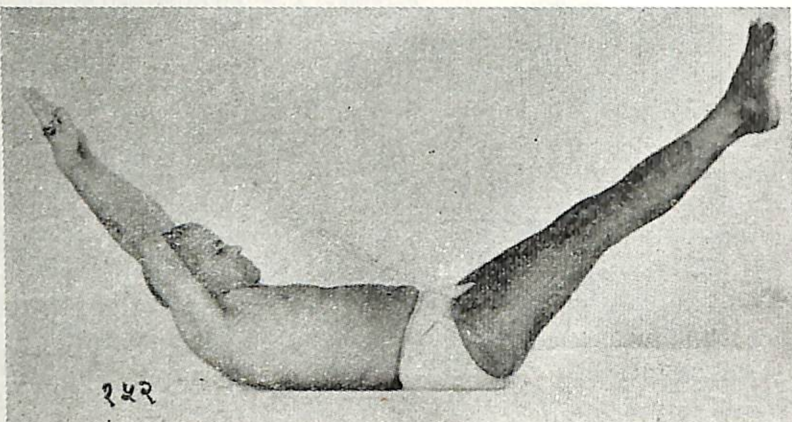
Benefits :—It makes arms, legs, feet and waist strong.

151. **Mushtibaddhahastachakrasana (Locked-palms-revolving Pose)** :—Stand with feet about two feet apart. Stretching the arms in front of you, make a finger-lock. Inhale, raise the arms over the head and move them in a circle around the waist. Make an equal number of circles in both directions.

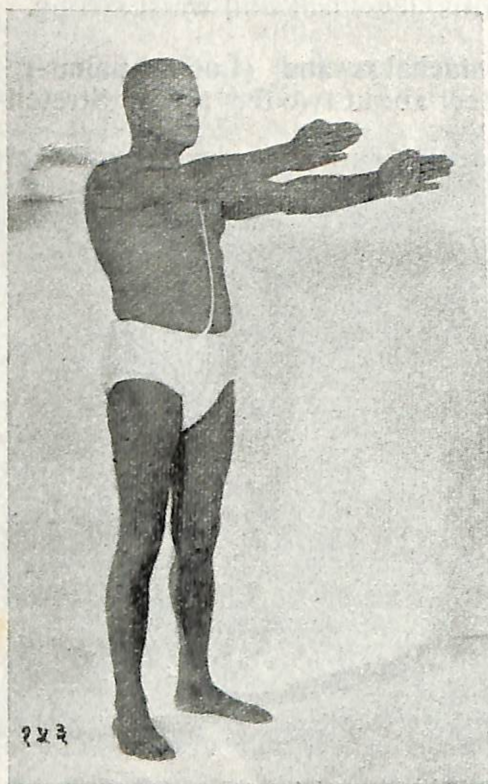


Benefits :—It develops the chest; increases the strength of the shoulders; if practised after taking a glass of water, but without Pranayam, it relieves constipation.

152. **Naukasana (Boat Pose)**:—Lie down on your back. Raise the arms and head obliquely and keep the open palms close to each other and the thumbs intertwined. Now raise the legs up above the ground. Keep them stiff and held together. The palms and feet should be at the same height from the ground so that the posture looks like a boat. The posture is to be performed with the breath retained in. While exhaling return to the normal position.



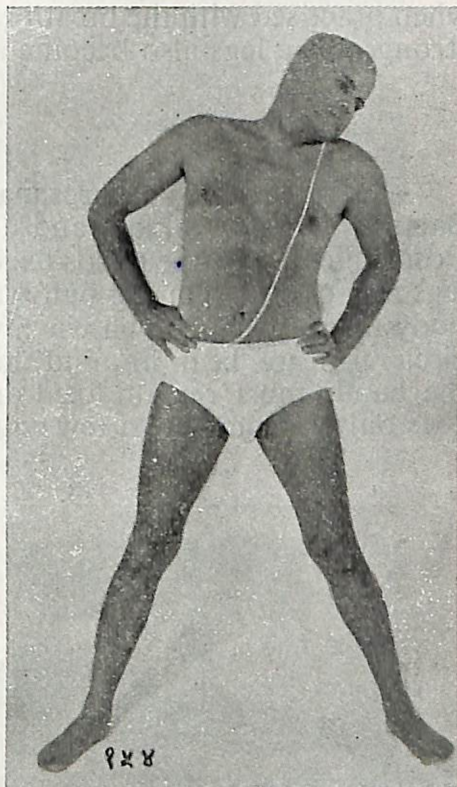
Benefits :—It cures belching and hiccups; tones up small and large intestines.



153. **Dvihastachakrasana (Arms-revolving Pose)** :—Stand straight with the legs about a foot and a half apart. Hold the arms in front a little loosely and move them quickly in a circle to the right and left alternately.

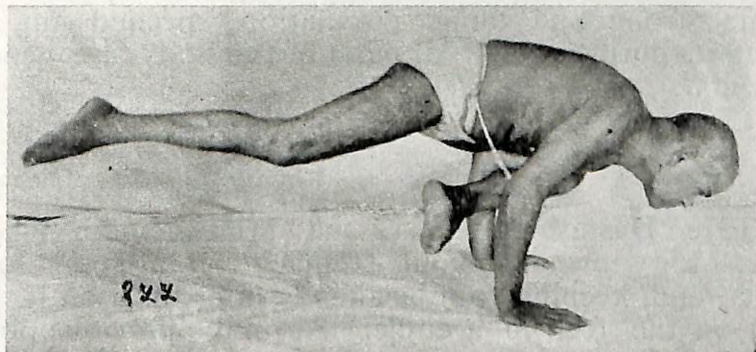
Benefits :—It makes the shoulders elastic and strong, prevents gas-troubles and broadens the chest.

154. **Grivachakrasana (Neck-revolving Pose)** :—Stand erect. Make your neck a little limp and move it in a circle, touching the chest, shoulders and back with it. Move it in both directions. If preferred, it may be done with the breath retained in.



Benefits :—This posture makes the nerves of neck elastic and strong, voice sweet, and prevents wrinkles on the neck; gives strength to the eyes and teeth.

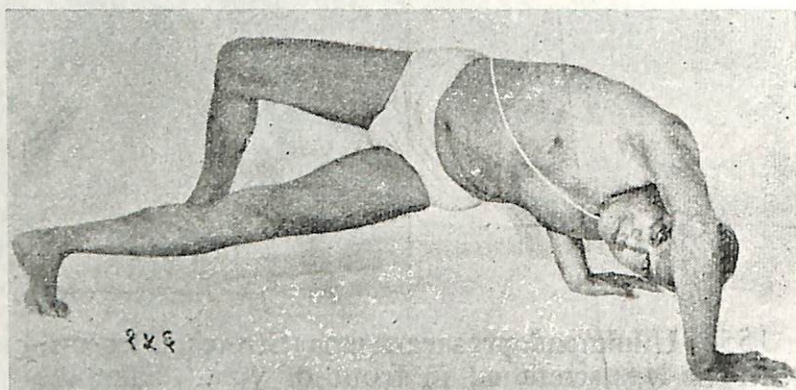
155. **Ullukapadaprasaranasana (Stretched-leg-owl Pose):** Sit with the legs stretched in front of you. Take the arms below the respective calves and place the palms on the ground. Now putting the legs and calves on the arms' elbows, balance



the body on the hands. Then, wind the left leg around the left hand. Stretch the right leg back fully. Afterwards, wind the right leg around the right hand and stretch fully the left leg.

Benefits :—This posture strengthens the chest and arms; when practised with the breath retained in, it makes the Prana strong. The legs also become strong.

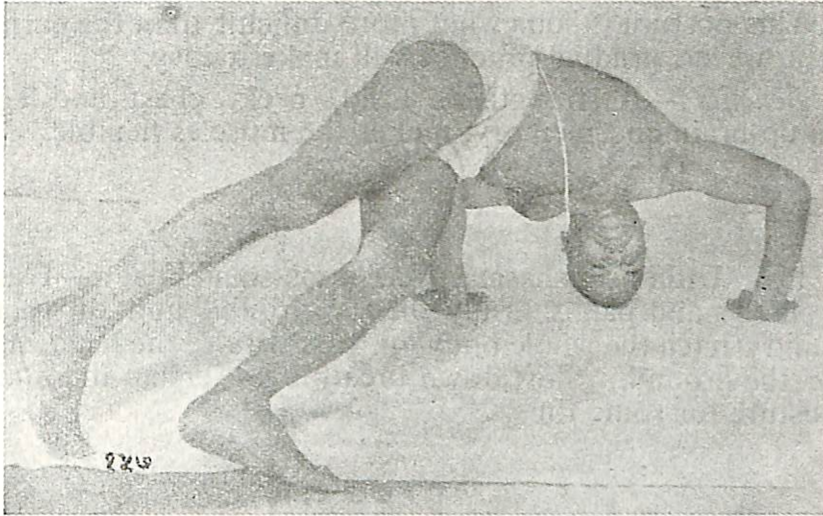
156. **Sarvangachakrasana (All-limbs-circle Pose)** :—Balance the body on legs and hands as in Dandasana (Stretch Pose). Now keep the hands fixed on the ground and move the legs in a circle. During half-way through the circle turn the body up and again down when you are about to complete the circle. Please bear in mind that during the complete round the hands must remain fixed on the ground; body moves on toes only. Complete a few rounds in both directions.



Benefits :—The whole body is exercised; the limbs become strong and blood circulation speeded up, thus helping its purification. All parts of the body are generally toned up.

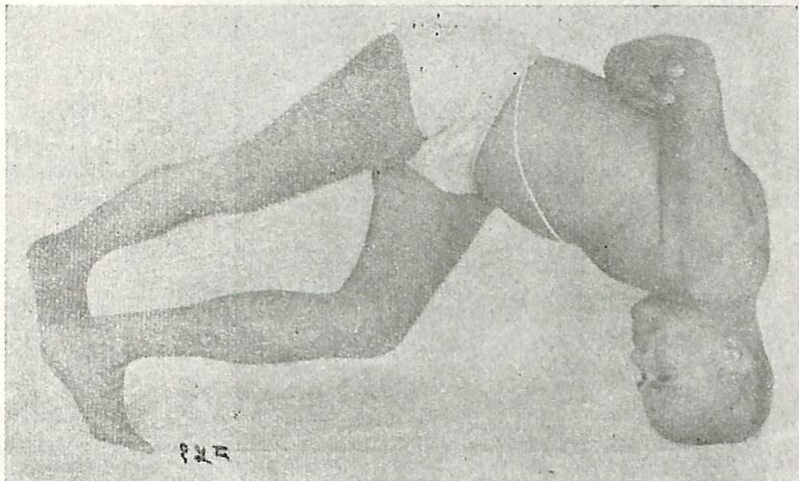
157. **Hastashirshachakrasana (Head-and-hands-circle Pose)** :—Lie down on your stomach on a soft cloth or blanket, and, keeping your head and palms fixed on it, move round on the feet in a circle. As in the previous posture, turn the body up when you are half-way through the circle and again down when you are about to complete it. First make a few rounds in one direction and then in the reverse. In this posture also, the hands and head must remain fixed

on the ground during the entire round.



Benefits :—The whole body is exercised, especially the neck; digestion improves and the face gains lustre.

158. **Shirshachakrasana (Head-circle Pose)**—Spread a blanket. Resting your head on it, stretch the legs backward and raise the body. Take your arms to the back and hold



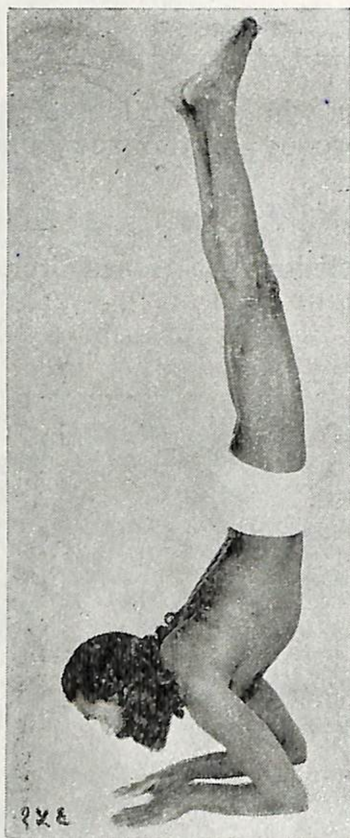
each elbow with the other hand. Now keeping the head fixed, walk on your feet in a circle, first in one direction and

then in the other. While moving in a circle the head must remain unmoved; it should not revolve.

This posture is somewhat more difficult than the earlier ones; however, gradual practice will make it easy.

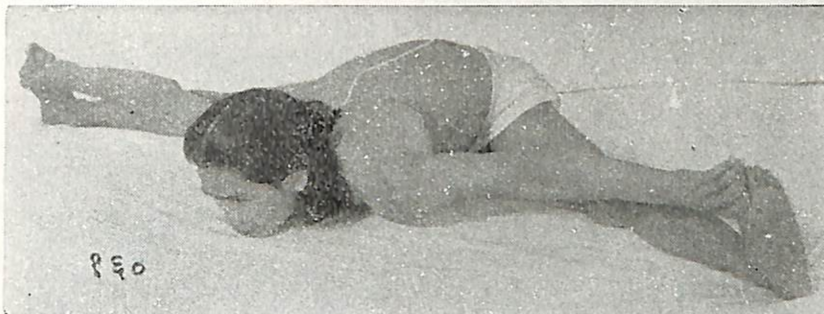
Benefits :—It strengthens head, neck, chest and legs; tones up brain and memory; makes the muscles flexible.

159. **Utthitashirshasana (Fore-arms-stand Pose)** :—Place your elbows and palms firmly on the ground and on them raise and stretch the whole body up. Now raise the head also above the ground. Slow down breathing. Try to maintain the posture for some time.

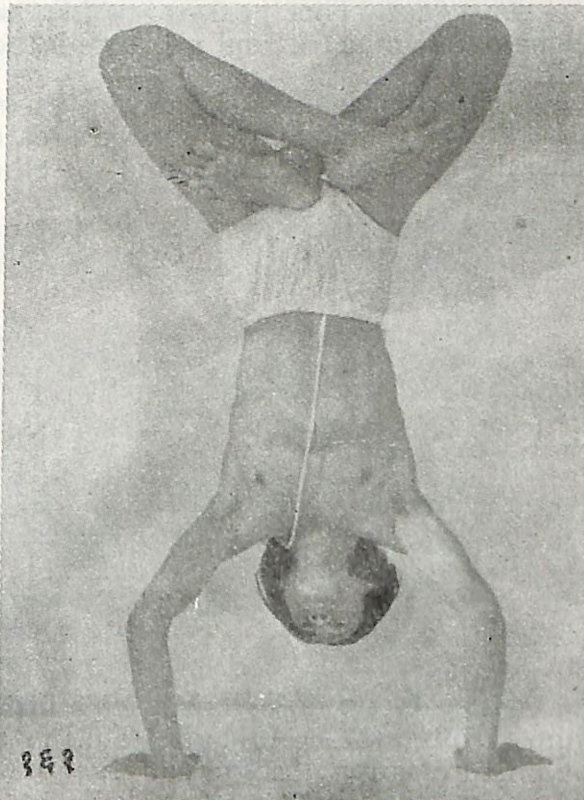


Benefits :—It strengthens arms, chest and neck; improves appetite and tones up brain and memory by directing the flow of blood towards the head.

160. **Vistritapadasana (Spread-legs Pose No. 2)** :—Sit on the ground, stretching the legs on both sides as far as possible. Then, hold the big toes with the respective hands. Inhale, retain the breath and bring down the head and try to touch the ground with the chin. Thereafter, also try to touch the ground on the side of each knee. Finally, take your arms to the back and holding them with each other, bend forward to touch the ground with the chin.



Benefits :—It relieves constipation and makes the waist elastic.



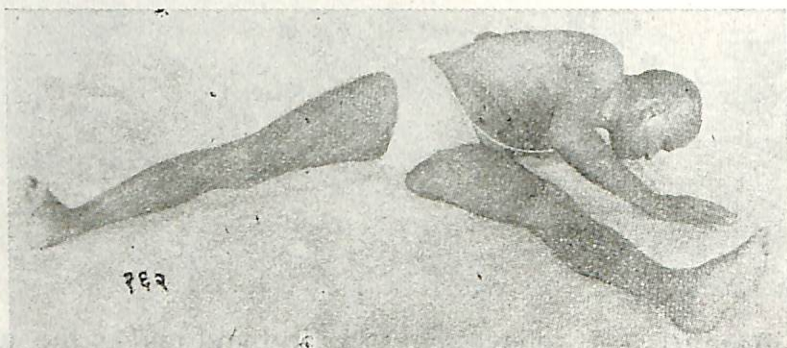
161. **Hastasthita urdhwapadmasana (Palms-balance Pose No. 3)** :—Sit in Padmasana posture (Lotus Pose No. 1). Fixing your palms on the ground at a short distance, balance the body on the palms. Maintain the posture for some time.

This is a somewhat difficult posture. Perfection, therefore, may be attempted gradually.

Benefits :—It strengthens arms, improves digestion,

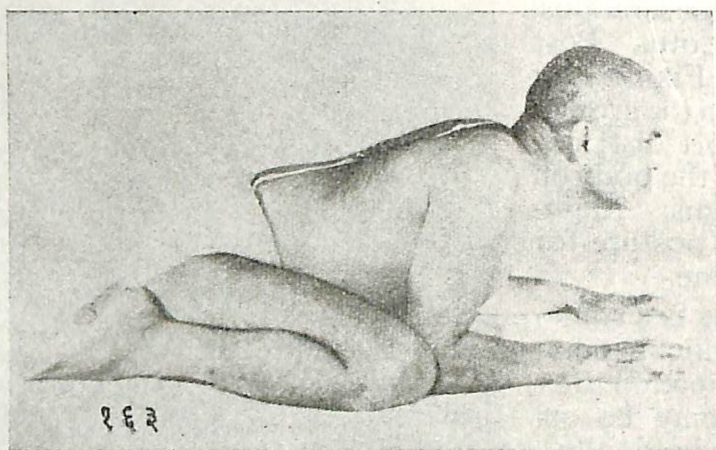
cures stomach disorders and keeps the body generally healthy, strong and supple.

162. **Vistritapadaparshwabhunamaskarasana (Side-bowing Pose)**:—Sit with the legs spread in front. Stretch them to the right and left as wide as possible. Place the palms to the left of the left leg and let the head touch the ground between them. Repeat it on the right side also. Retain the breath in during the exercise.



Benefits:—This posture makes chest, ribs and waist strong and symmetric and prevents intestinal disorders.

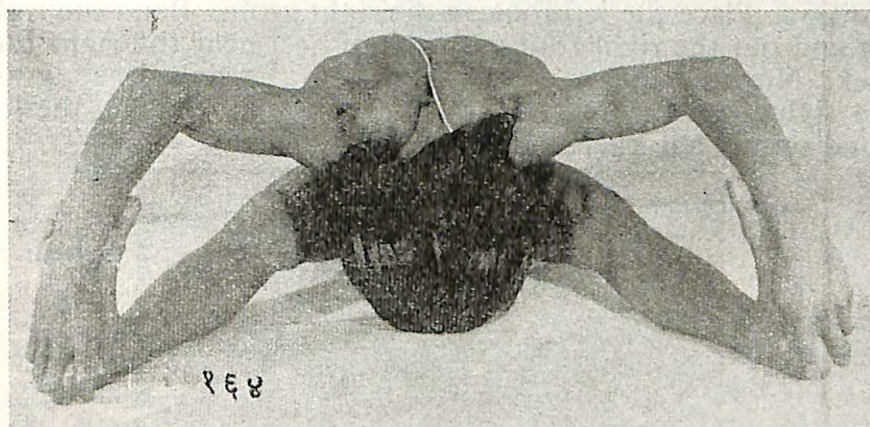
163. **Bhringasana (Black Bee Pose)** :—Sit in Vajrasana (Bolt Pose). Inhale and retain the breath. Bend forward and place the chest on the knees and the elbows in front, between



the knees. Now, raise your head a little, inhale to the maximum through the mouth. Retain the breath and maintain the posture as long as you can.

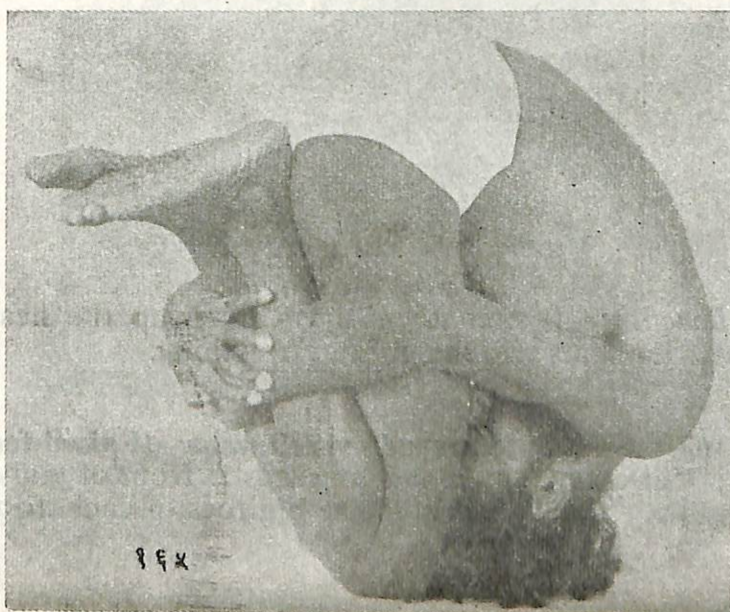
Benefits :—It purifies Apana Vayu (breath in the region between the navel and the tip of the toes), keeps the intestines in order, prevents stomach disorders and relieves constipation.

164. **Ugrasana (Extreme Pose)** :—Sit with the legs stretched in front, about three feet apart. Keep the heels on the ground and toes up. Now hold the heels with the hands passing over the toes and put your head on the ground between the legs. The breath should be retained out when the head touches the ground and retained in when it is raised. Raise and lower the head a few times.



Benefits :—The stomach is kept in order, gas troubles prevented, belly is reduced and arms and legs are exercised.

165. **Sarvangabaddhasana (All-limbs-locked Pose)**:—First

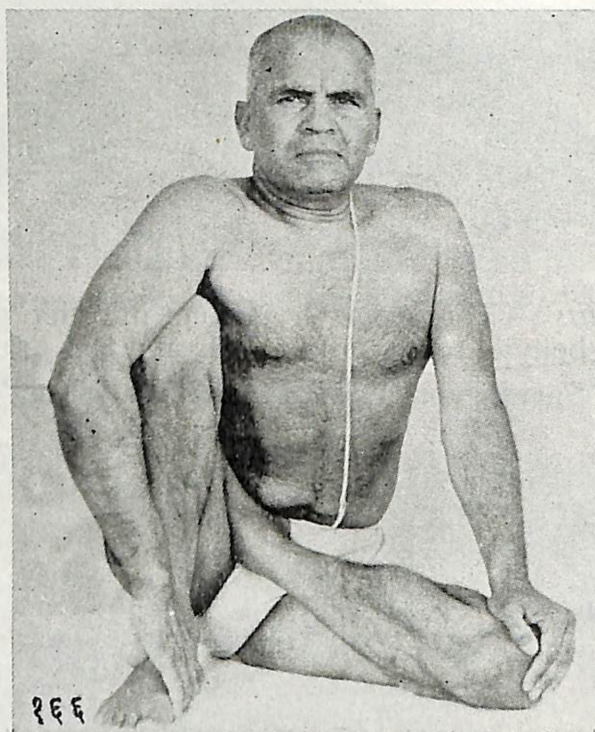


perform Halasana (Plough Pose). Raise the waist a little, take the knees closer to the head and place your heels on the hips. Now, encircle the legs and thighs with the arms tightly, holding the wrist of each hand with the other. Maintain this posture as long as you can.

This is a difficult posture. Try to master it gradually.

Benefits :—It cures tremors, reduces the belly and generally strengthens the body.

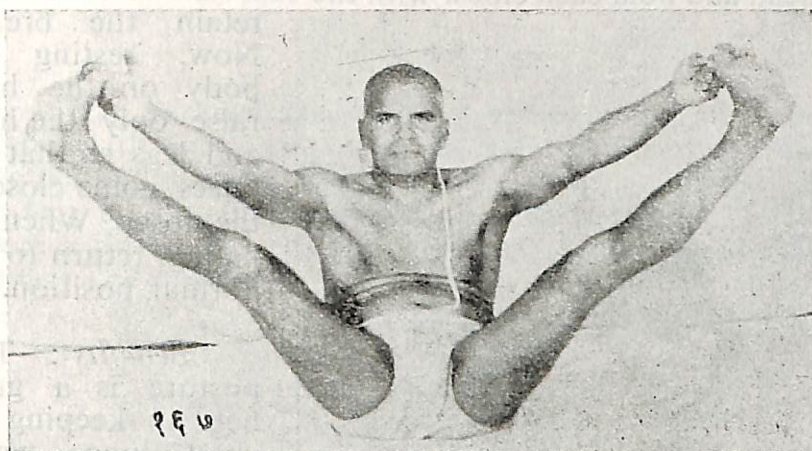
166. **Pranasana (Prana Pose)** :—Sit down in normal position. Place the left foot on the right groin. Bend the right leg and put the right foot with raised heel near the right buttock. Now, putting the right armpit on the right knee, grasp the right foot around the arch. Sit straight placing the left hand on the left knee. Retain the breath in.



Benefits :—It strengthens arms, tones up the heart and regulates its beats and invigorates breathing.

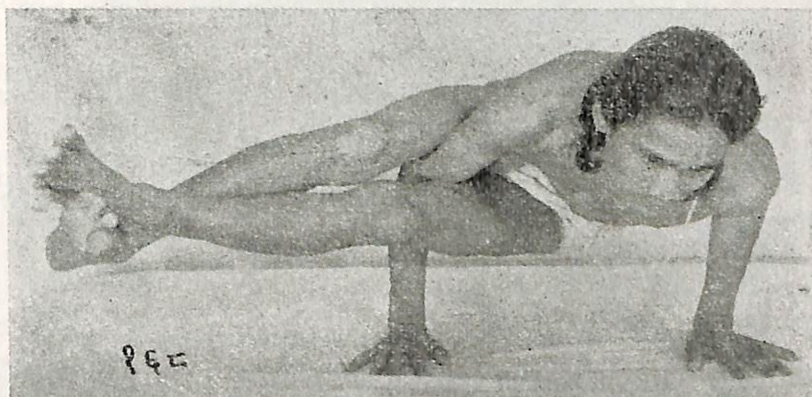
167. **Sthita-urdhwapada-vistritasana (Raised-feet-arms Pose)** :—Sit down, spreading your legs in front of you as wide as possible. Inhale and hold the big toes of each foot with

the respective hands. Raise the legs as much as possible. Maintain the posture for some time.



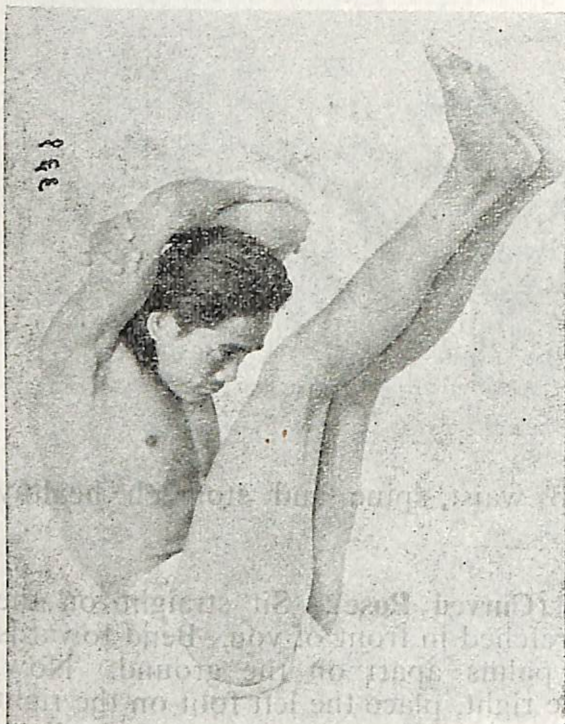
Benefits :—It keeps waist, spine and stomach healthy and strong.

168. **Vakrasana (Curved Pose)**:—Sit straight on the ground with the legs stretched in front of you. Bend towards the front, place both palms apart on the ground. Now, moving legs towards the right, place the left foot on the right and the right palm on the ground, passing the arm upto elbow between the thighs. Put the left palm on the ground on the left side. Raise the legs and the whole body balancing it on the palms. Keep the breath normal. Practise it on the other side also.



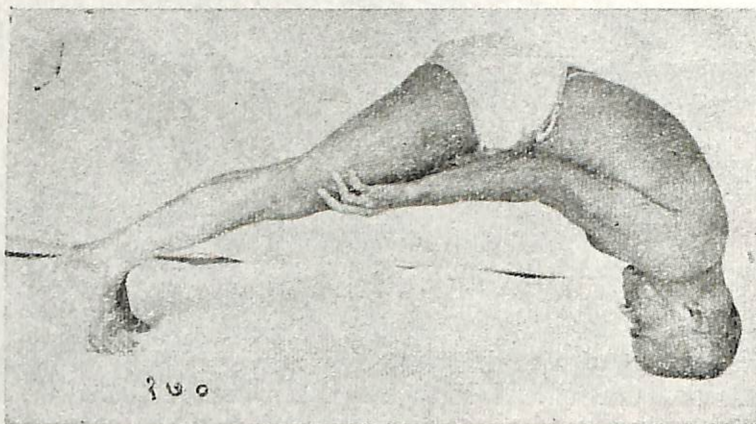
Benefits :—This posture is useful for keeping the small and large intestines strong, relieving constipation, toning up digestion and making the hands and feet strong.

169. **Shirshabaddha-utthitajanusparshasana (Knee-nose Pose No. 3)**:—Lie down on your back. Place the arms under the head and hold each elbow with the other hand. Inhale and retain the breath. Now, resting the body on the hips, raise only the head and legs so that the knees come close to the nose. When exhaling, return to the normal position.



Benefits :—This posture is a great help in keeping the chest, lungs, waist, etc. strong and healthy.

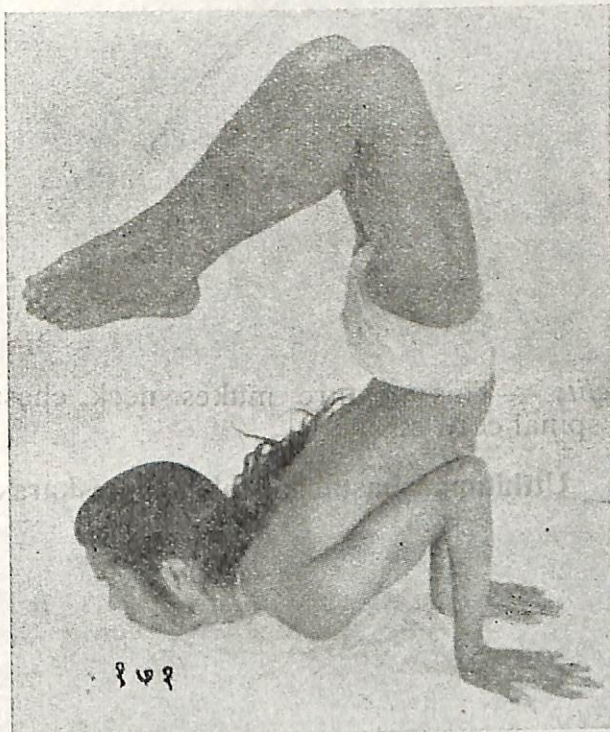
170. **Dvikonasana (Bridge Pose No. 2)** :—Stand straight on the toes with the feet placed together and exhale. Place the hands on the knees. Bend forward and place the head on the



ground at a distance of about three feet. Keep the posture as long as you can.

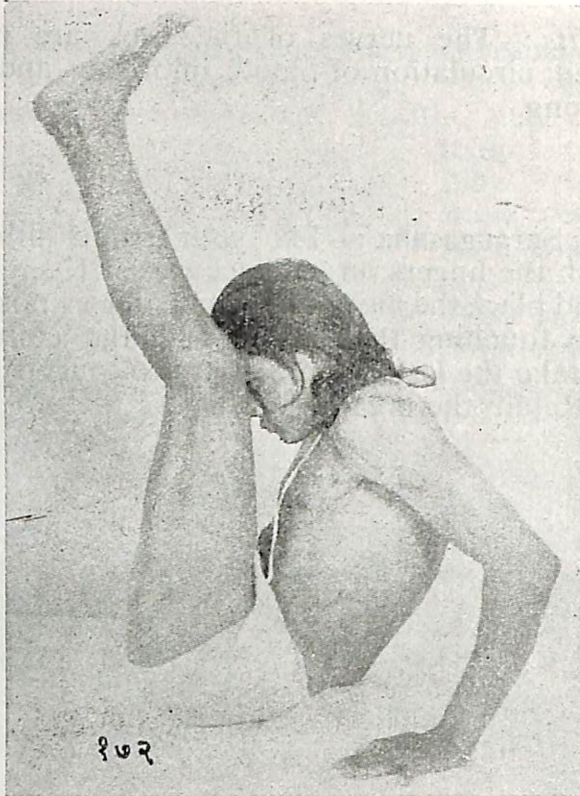
Benefits :–The nerves of the neck are purified and strengthened; circulation of blood improves and the limbs become strong.

171. **Sarangasana :**—Fix your palms firmly on the ground with the fingers turned backwards. Keep both elbows together and place the navel on them as far as possible. Raise the legs up touching the ground with the chin. Bend the knees and take the legs backward; try to touch the head with the feet. Retain the breath in.



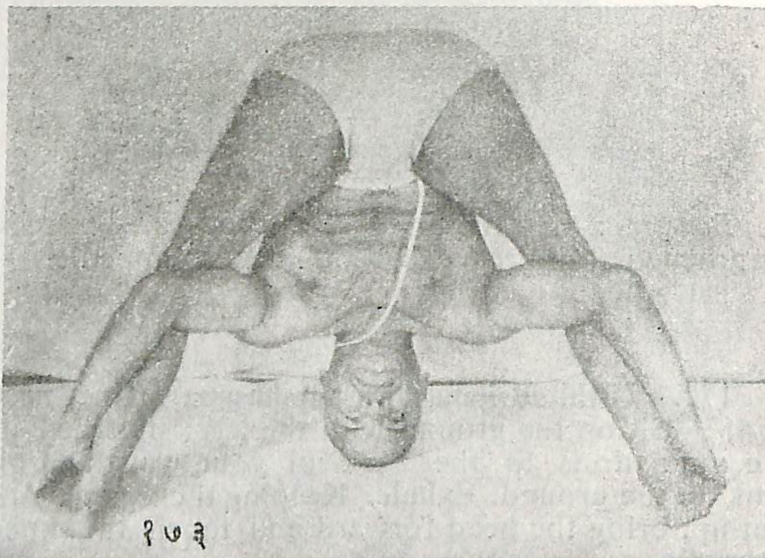
Benefits :—All the limbs of the body are exercised and strengthened. Improves digestion as also appetite.

172. **Utthitadvijanushirasparshasana (Knee-nose Pose No. 4) :**—Sit on the ground with the legs stretched in front. Take your arms to the back of your waist and place the palms on the ground. Exhale. Keeping the legs together raise them up, bring the head forward and touch the knees with the nose.



Benefits ---This posture makes neck, chest, stomach, back and spinal cord strong.

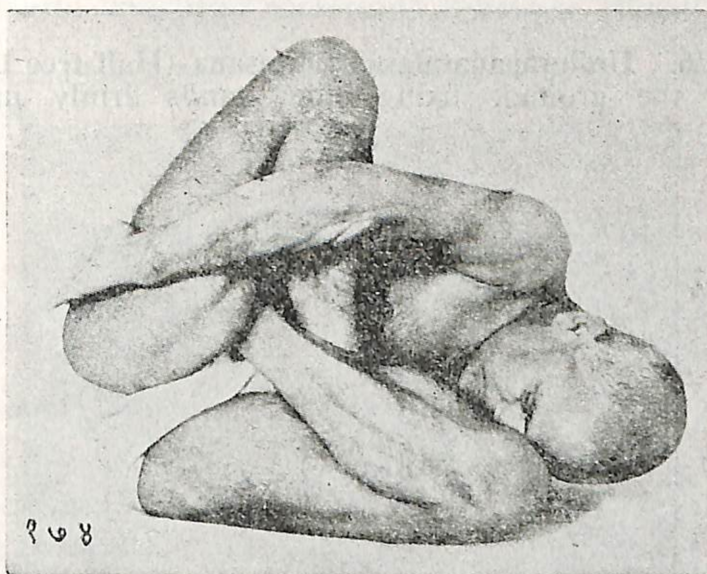
173. **Utthitapadahastabaddhabhunamaskarasana** (Half-



inverted Pose) :—Stand straight with your feet about three feet apart. Exhale. Bend forward, entwine the arms from around the legs and hold the toes with the respective hands. Now, bend further from the waist so that the head touches the ground. When inhaling, raise the head.

Benefits :—It makes joints flexible and strong and tones up lungs and Prana.

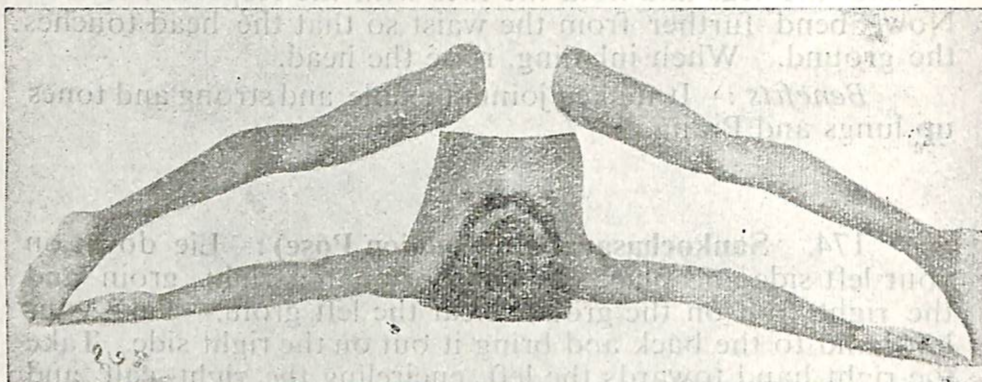
174. **Sankochasana (Contraction Pose)** :—Lie down on your left side and place the left foot on the right groin and the right foot on the ground near the left groin. Take your left hand to the back and bring it out on the right side. Take the right hand towards the left, encircling the right calf and thigh. Join hands to make a finger-lock. Exhale and place the head on the left knee and raise the head while inhaling. Repeat the posture on the other side also.



Benefits :—It makes the whole body flexible and strong. Blood is purified on account of its improved circulation.

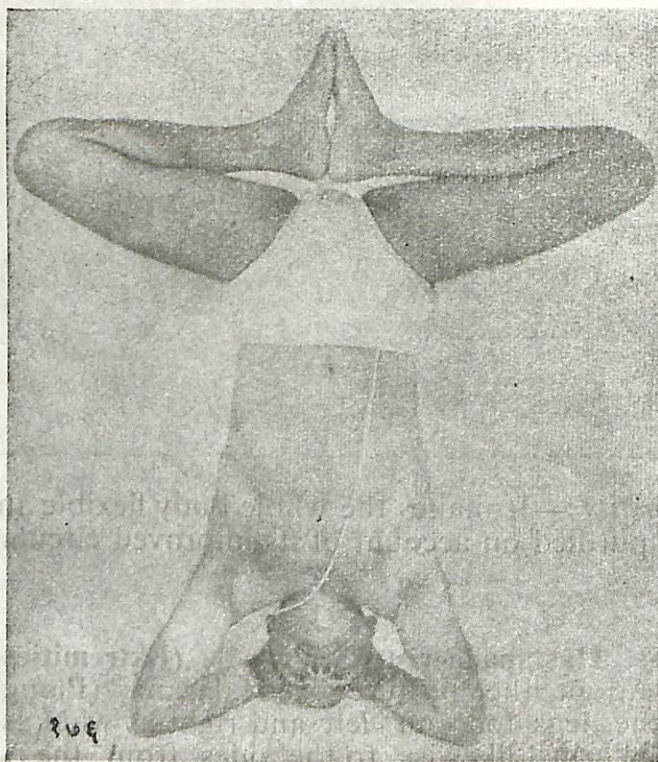
175. **Hastapada-vistritasana (Extremities-stretched Pose)** :—Adopt the posture of Halasana (Plough Pose). Stretch the legs to your left and right as wide as possible. Stretch the arms, likewise, to the sides from the shoulders.

Now touch the big toes with the fingers of the hands. Do the posture with the breath retained in.



Benefits :—It keeps head, neck and brain healthy; tones up digestive system.

176. **Urdhwapadatalasamyuktasana (Half-tree Pose):**— Sit on the ground, fixing the hands firmly in front



of you about one and a half-feet apart. Place the head between the hands, raise the body up. Now, spread the legs to the right and left, bend them at the knees and place the soles together near the anus. Remain in this posture for some time.

Benefits :—The whole body is exercised.

177. **Ekahastaprishthakonasana (One-hand-back-angle Pose)** :—Stand with your feet about a foot and a half apart. Inhale. Place firmly the left palm on the back of the left knee. Raise the right arm and bend from the waist as far back as possible. Then, stand erect and hold the right ankle with the hands and touch the right knee with the head. Now, keeping the right palm on the back of the right knee, raise the left arm and bend backwards as before. Finally, stand straight again, hold the left ankle with the hands and rest the head on the left knee. Do it alternately on your right and left sides.



Benefits :—It strengthens waist, legs, lungs and Prana.

178. **Mayurachalasana (Peacock-walk Pose)** :—Sit down, placing your palms firmly on the ground and carefully raise the body on them. Bend the knees and take the legs backward. Now, walk on the palms, keeping the head raised. After a little practice, you will be able to walk a longer distance.



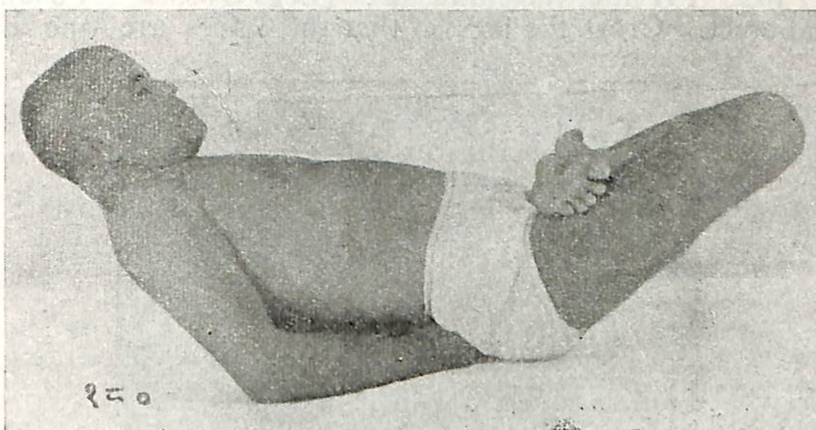
Benefits :—Regular practice of this posture makes chest, shoulders and arms strong; Prana is strengthened and body becomes light, slim, active and radiant; appetite improves as also capacity for work.

179. **Januprishthabaddhapadmasana (Locked-lotus Pose No. 3)** :—Take the posture of Padmasana (Lotus Pose No. 1). Lie down on the ground on the back and, pressing the knees on the chest, take both the arms, across the legs, below the hips. Make a finger-lock, retaining the breath in.

Benefits :—It removes obesity, improves digestion and prevents piles, hernia and kidney troubles.

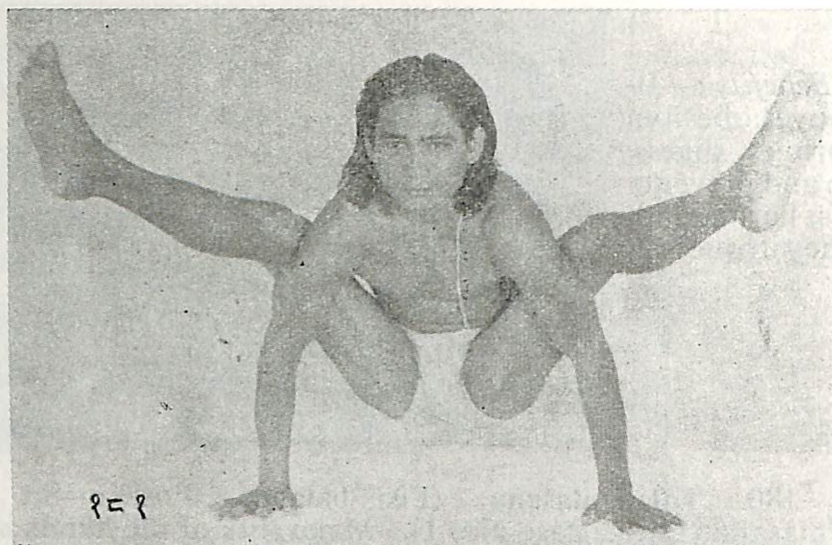


180. **Tolangulasana (Fists-balance Pose) :**—Sit in Padmasana (Lotus Pose No. 1). Make fists of the hands and place them firmly under the hips. Now balance the body on the fists. Stretch the knees forward and the head backward; knees and head must be raised to the same level. Retain the breath in.



Benefits :—It strengthens fingers, keeps stomach in order and relieves constipation.

181. **Dvihasta-utthita-padaprasaranasana. (Palms-Balance Pose No. 4) :**—Sit on your toes. Place the palms on the ground firmly between the legs. Now, raise the legs and put the lower part of the thigh on the respective arms so that the body is balanced on the palms. The feet should be about four feet apart.



Benefits :—This posture cures all the ailments of the body and makes it healthy and strong.

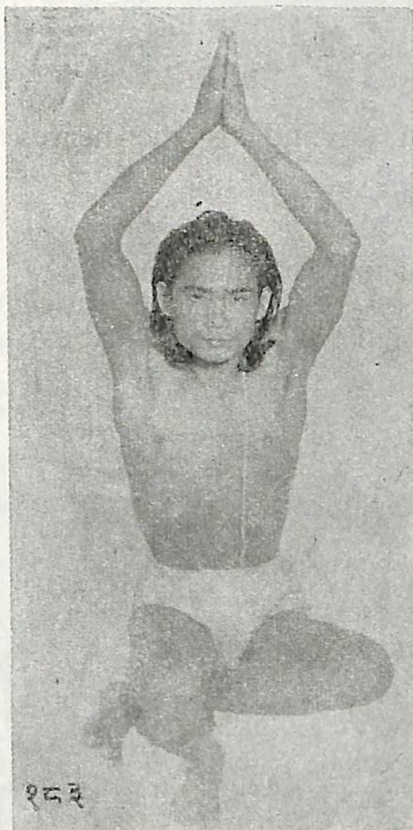
182. **Prishthapadasthitasana (Legs-crossed Pose):** — Stand erect. Cross the legs so that the knees are one over



the other. The ankles should touch the ground and the soles be turned up. Place the palms together and keep them near the chest.

Benefits:—It makes knees strong and increases the capacity for walking.

183. **Ekapadajanubaddhasana (Ankle-thigh Pose):**—Stand erect. Bend your left knee and place the ankle under the right knee. Adopt a half-sitting posture. Inhale. Raise the arms up over the head placing the palms together. Practise it with the other leg also.



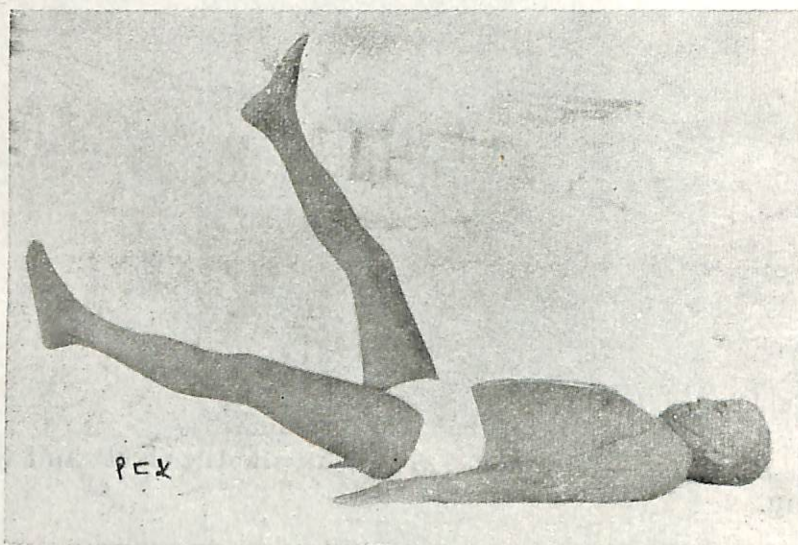
Benefits:—It makes all parts of the feet and waist strong.

184. **Kapotasana (Pigeon Pose):**—Kneel down, bringing the heels and big toes of the feet together. Inserting the arms between the thighs and taking out your hands, cover the soles with your palms. Retain the breath and raise the head. While exhaling, lower the head.



Benefits :—It strengthens the nerves of chest, neck, hands and feet.

185. **Shayanapadasanchalanasana (Legs-movement Pose) :**—Lie down on your back. Raise the right leg up, keeping the left a little down, though somewhat above the ground. Now



move the legs up and down quickly. Thereafter, place the right leg on the ground and turn the left leg round in a circle. Then, place the left leg on the ground and turn the right leg round in a circle.

Benefits :—The disorders of waist, nerves and muscles are cured; constipation is relieved and also rheumatic pain in the knees.

186. **Padangushthasthitanitambasana (Heels-besidehips Pose) :**—Sit on the ground. Bend your legs backwards and place the feet by the side of the hips in such a way that the toes are on the ground and the heels up. Bring the palms together near the chest. Keep head, neck and waist in straight line. Practise Pranayam (inhalation, retention and exhalation).



Benefits :—It strengthens legs, knees, feet and toes.

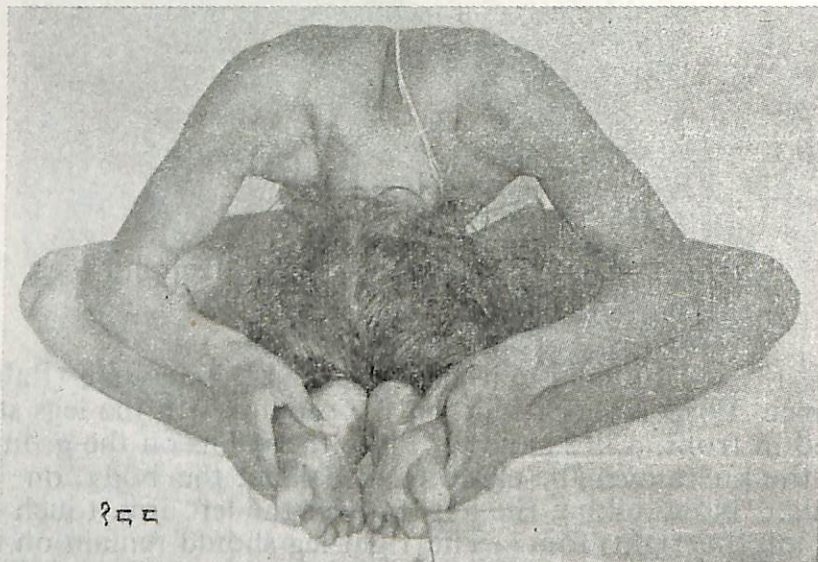
187. **Utthitahastadviparshwapadaprasaranasana (Palms-balance Pose No. 5)** :—Sit on the ground with the legs stretched in front, a little apart. Place the palms on the ground. Put the knees over the elbows and balance the body on the palms. Now, taking the left leg over the left arm, touch the toes of the right foot. The right leg should remain on the right elbow. After keeping the posture for some time, re-

peat it on the other side also.



Benefits :—This posture makes the arms especially strong and the body symmetric.

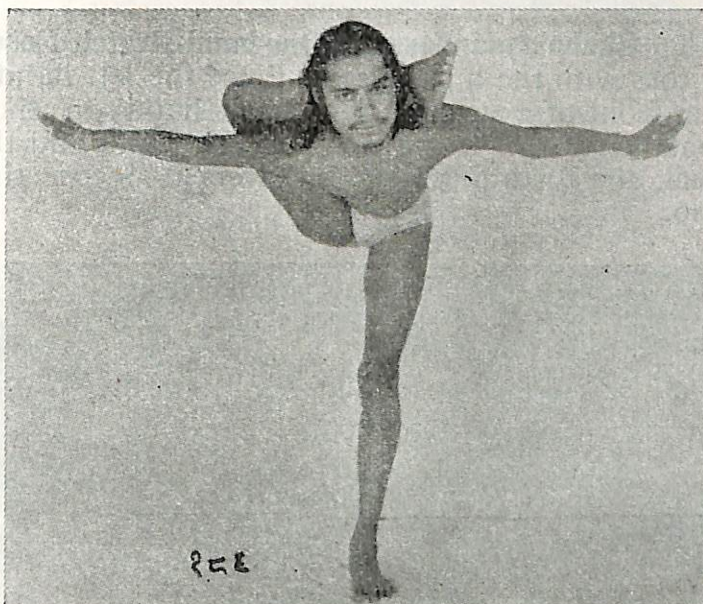
188. **Padatalasamyuktabhunamanasana (Half-prostrate Pose No. 2) :**—Sit on the ground with the legs stretched in



front. Keeping the feet together, bend the knees so that they are about two feet apart. Exhale, retain the breath out and press the knees with the elbows. Holding the feet with the hands, place the head on the ground between the thighs.

Benefits :—It relieves constipation, makes stomach light, tones up intestines and generally keeps the body healthy.

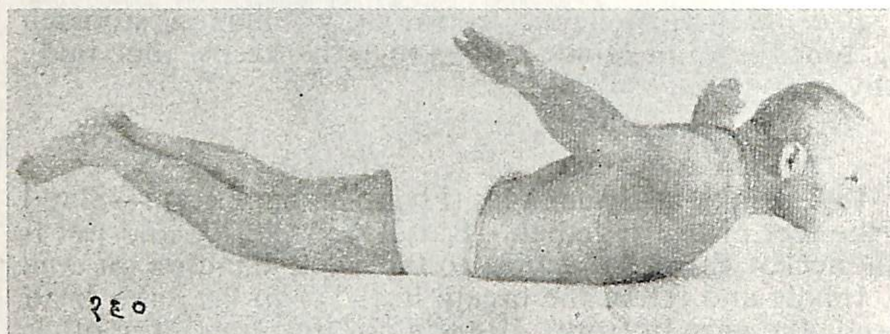
189. **Baka-uddiyanasana (Flying-heron Pose) :**—Stand with the feet placed together. Raise the right leg and put it on the neck. Stretch the arms to the sides, standing on one leg. Inhale and retain the breath in. Try to keep the head up and the gaze in front. Repeat the posture on the other leg also.



Benefits :—It is a very useful posture for strengthening the neck and chest. Keeps in check the excess of wind and phlegm.

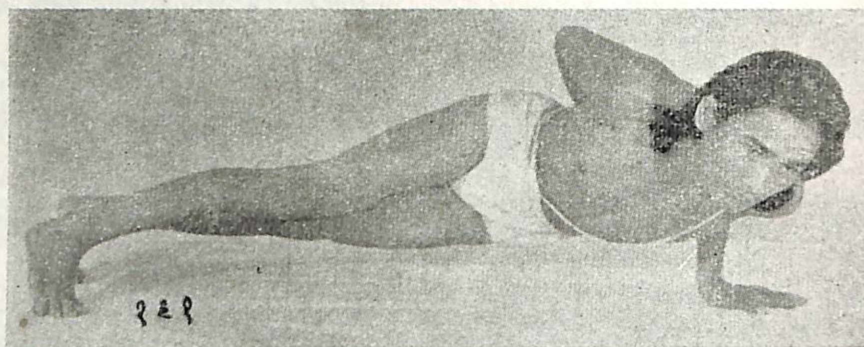
190. **Yanasana (Aeroplane Pose) :**—Lie face downwards, keeping the feet together. Stretch the arms out at the sides above the ground and slightly backward. Raise the legs from the ground, balancing the body on the navel. The

knees, feet, chest and head should remain raised from the ground. Inhale and retain the breath in, according to capacity. Maintain this posture as long as possible, practising Pranayam (inhalation, retention and exhalation).



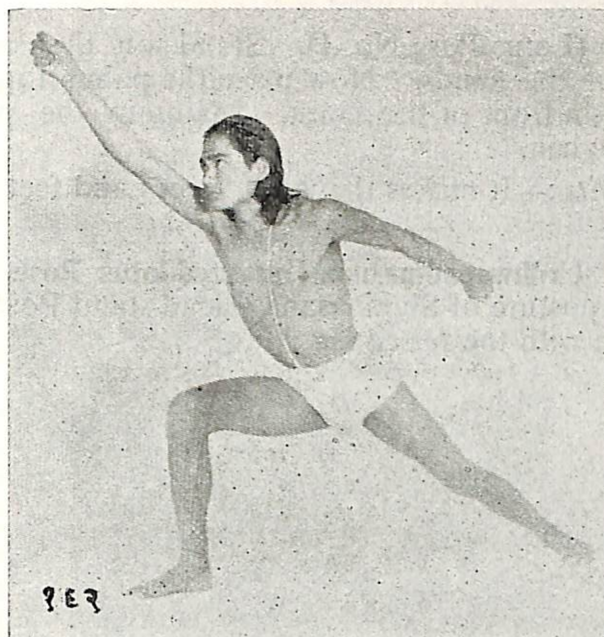
Benefits :—The body becomes active and light.

191. **Ekahastadandasana (One-hand-stretch Pose) :**—Sit on your toes with the hips raised. Place the left hand on the ground in front of you and the right hand on the back. Then, balancing the body on the left hand and the toes, move back and forth a few times. Repeat it on the right hand also.



Benefits :—This posture increases the strength of the arms in particular and of the body generally; Prana becomes vigorous.

192. **Bhujadandasana (Water-drawing Pose) :**—Stand with your right foot about three feet forward. Clench both fists and stretch the right arm forward and the left arm backward. Inhale. Now stretch the chest and quickly move the hands alternately backward and forward.



Benefits :—It strengthens shoulders, arms and chest.

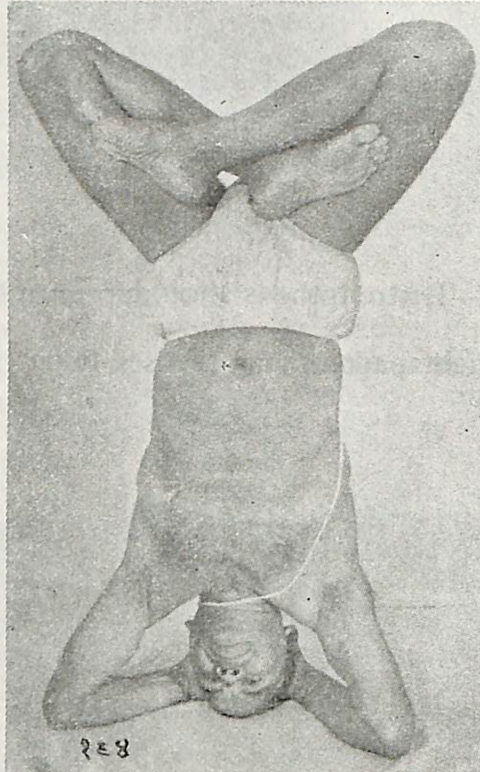
193. **Uttishtapadmasana (Raised-lotus Pose)** :—Sit in



Padmasana (Lotus Pose No. 1). Stand on the knees with the help of the hands. Now place the palms together and place them in front of the chest. Maintain the posture as long as you can.

Benefits :—It makes the waist, knees and feet strong.

194. **Urdhwapadmasana (Inverted-lotus Pose No. 1)** — Adopt the posture of Shirshasana (Head-stand Pose). Make Padmasana with the raised legs.

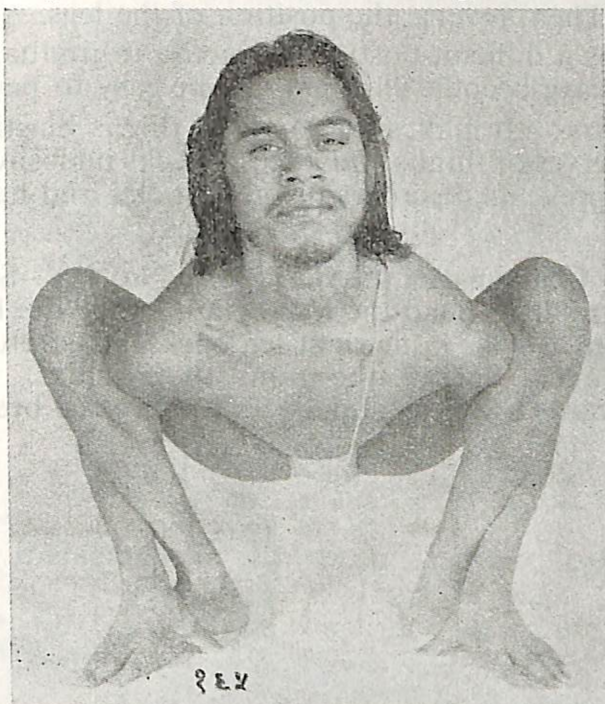


Technique II :—Adopt the posture of Sarvangasana (Shoulder-stand Pose). Then, doing Padmasana (Lotus Pose No. 1), remain in the inverted position.

Benefits :—It relieves constipation; improves digestion; cleanses the intestines and tones them up.

195. **Khanjanasana (Bird Pose No. 3)** :—Sit on the toes with the legs a little spart. Now, from inside around the legs intertwine the arms placing the hands on the instep and toes so that the knees are near the shoulders. Place the palms on the toes covering them with four fingers and the

thumbs on the ground pointing at each other. The posture should look like the claw of a bird. Stretch the chest forward and keep the hips raised from the ground.



Benefits :—It makes the bowels move easily.

196. **Vikatasana (Difficult Pose No. 2)** :—Stand straight. Stretch the left leg forward and the right backward.

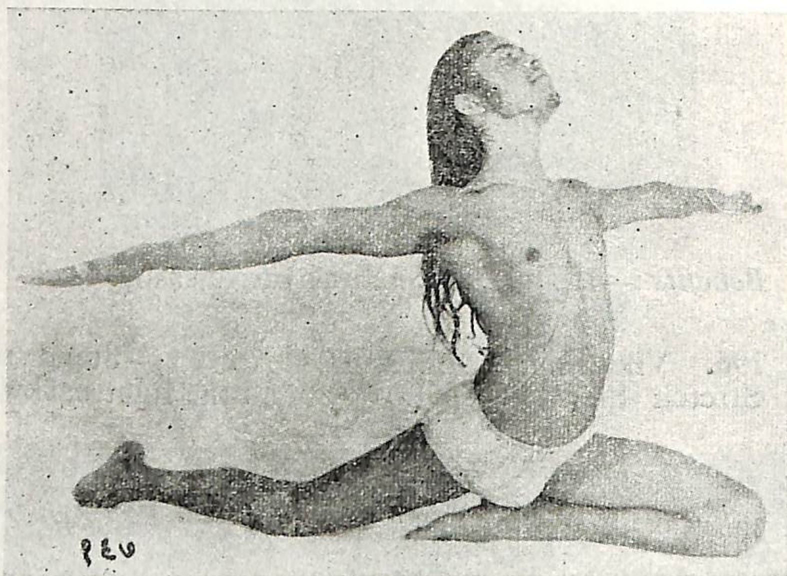


Slowly and gradually stretch both the legs fully so that they rest wholly on the ground. With the palms held together, place them near the chest. Maintain the posture as long as you can. Then, reverse the position of the legs.

This is a difficult posture. Practise it gradually. When the thighs have become elastic it will be easy to perform.

Benefits :—It makes the joints of thighs elastic; strengthens the nerves of thighs and knees; checks undesired seminal discharge, prevents disorders of the testicles and hernia.

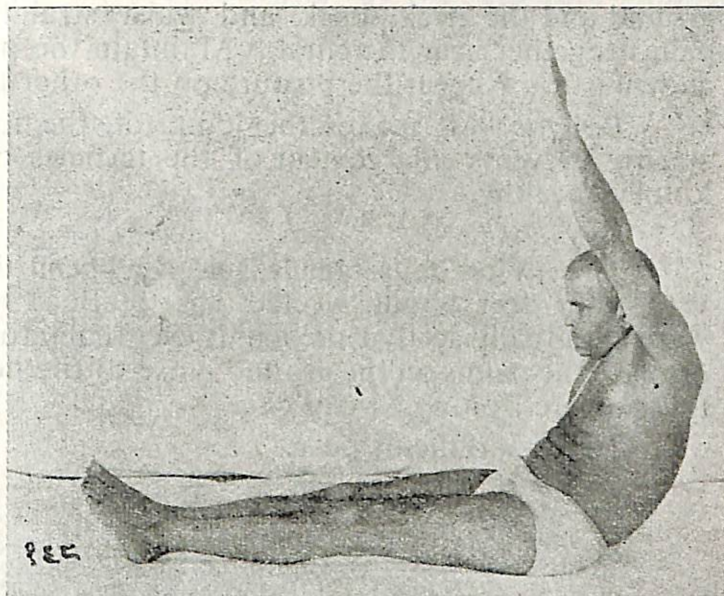
197. **Chatakasana (Skylark Pose No. 1) :**—Sit on the ground normally. Bend the left leg and place the heel under the perineum. Take your right leg back and stretch it fully on the ground. Spread the arms to the sides. Raise the face up towards the sky. Inhale and retain the breath.



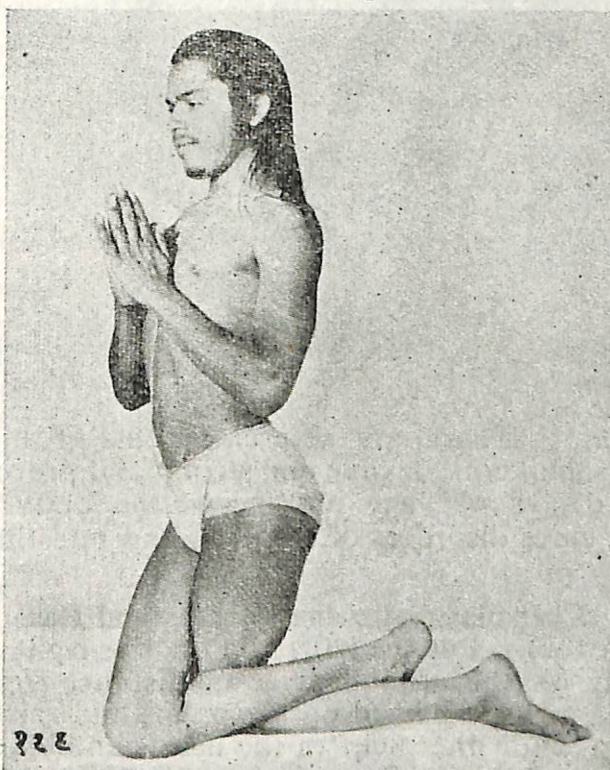
Benefits :—It removes weakness of waist, spinal cord and stomach; strengthens and broadens the chest.

198. **Shayanotthanasana (Waist-bending Pose) :**—Lie down on your back and take the hands back over the head and keep them straight. Exhale. Raise the head, neck and hands and sit on the buttocks. Then, continue to bend forward from the waist and place the head on the knees. Now, inhaling slowly, lie down again on the back to resume the original position. Repeat it fifteen to twenty times.

Benefits :—
It reduces the belly and improves digestion.



199. **Padagumphita-utthitasana (Legs-entangled Pose)** : Bend your legs at the knees and stand on them. Wind the right leg around the left. Keep the knees firmly on the

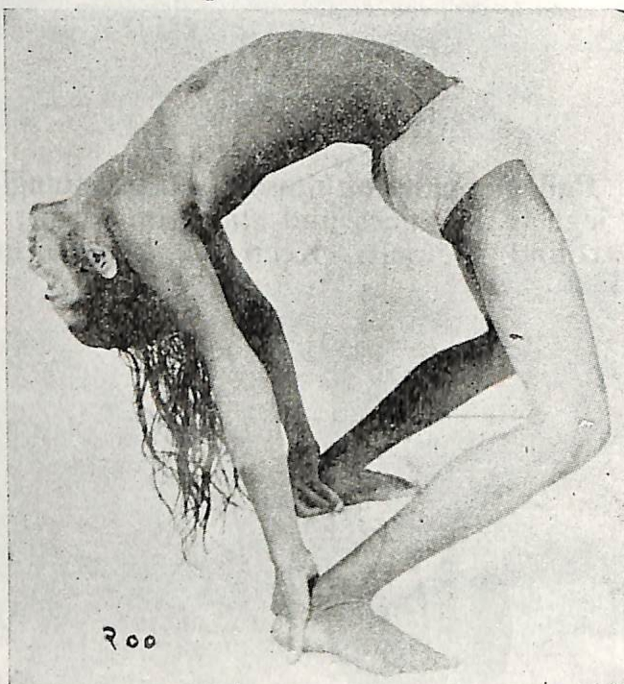


ground and the neck, back and waist straight. Place the palms together near the chest. Maintain the posture as long as you can. Repeat the posture on the other leg also.

Benefits :—It makes the joints of the feet elastic and strong, prevents enlargement of the testicles and keeps the kidneys healthy.

200. **Viparitahastapadasana (Full-bend Pose)** :—Stand with your feet about two feet apart. Bend the body backwards gradually so that the hands eventually touch the ankles or place the palms on the ground close to the heels. Maintain this posture as long as you can.

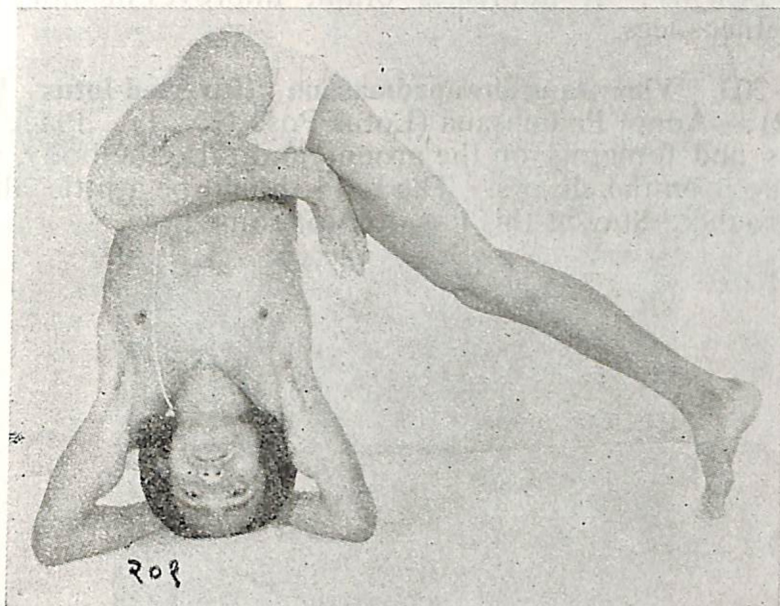
This is a difficult pose.



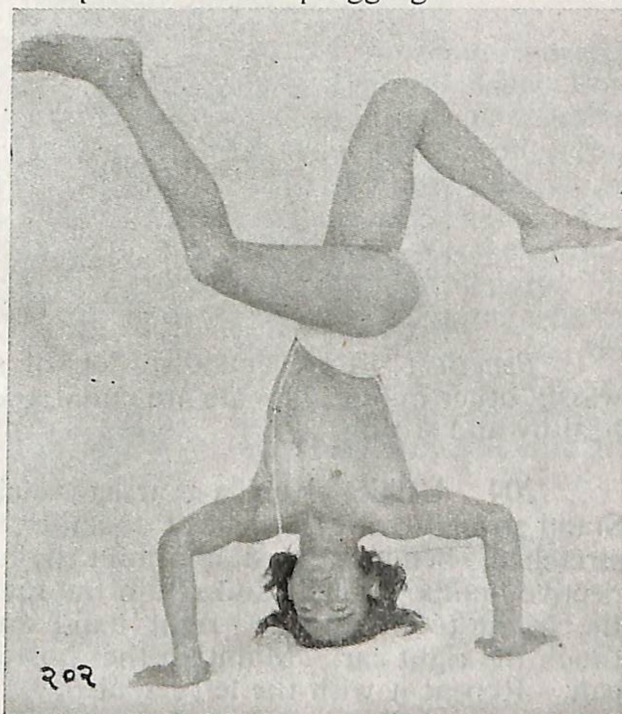
Benefits :—There are several benefits of this pose. It makes the spinal cord flexible and strong and prevents hunchback. It delays old age and keeps the body young and handsome; cures disorders of stomach and intestines.

201. **Ekapadashirshasana (Head-stand Pose No. 2)** :—Sit on your toes. Put the left palm on the right and place them firmly on the ground at some distance from the toes. Bend down, place the head on the palms and raise the body straight up with the help of the hands and elbows. Now

place the right foot on the left groin and the left foot on the ground by gradually bending it to the left.



Benefits :—It prevents headache. In case of chronic headaches, practise this posture after plugging with cotton the nostril through which you breathe. It improves digestion.

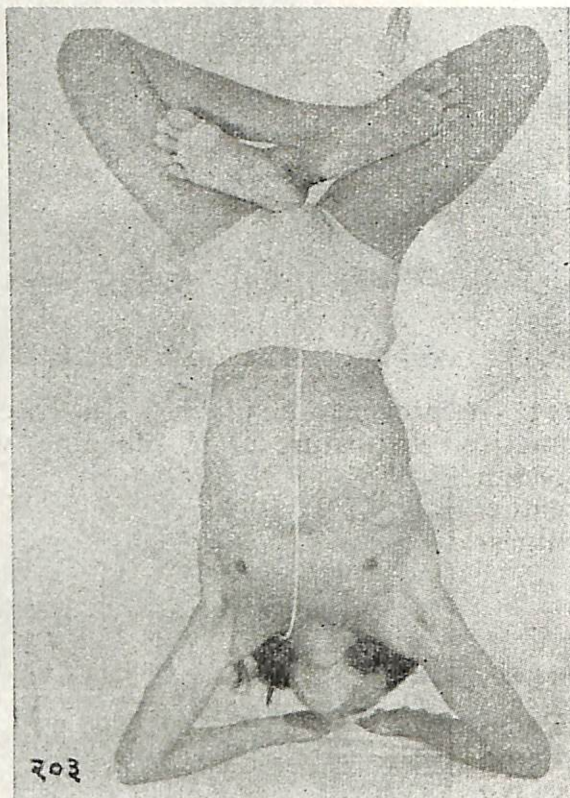


202. **Pada-vakrakapali-Asana (Legs-revolving Pose No. 2)** :—Sit on your toes and bend forward, keeping the palms on the ground at a distance of about a foot and a half. Now, place the head between the palms and raise the body up sup-

porting it on the palms and head. Bend the legs and revolve them in both directions alternately.

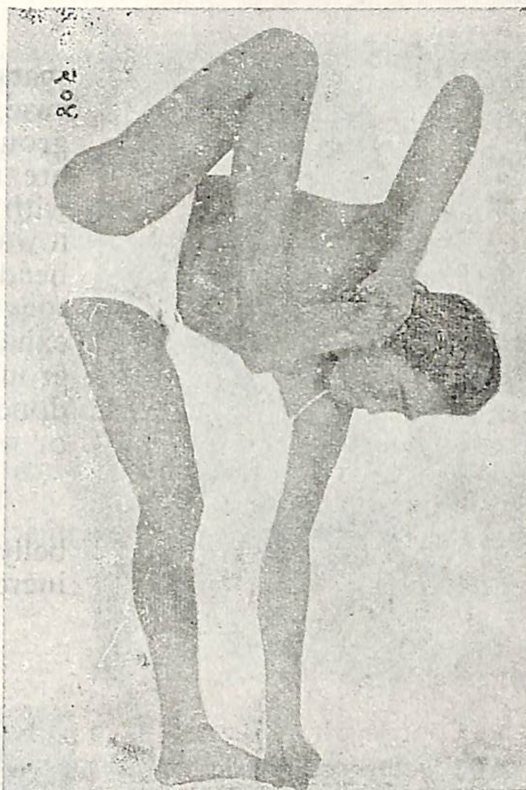
Benefits: It nourishes brain, improves memory and strengthens legs.

203. **Viparita-urdhwapadmasana (Inverted-lotus Pose No. 2)** :—Adopt Padmasana (Lotus Pose No. 1). Place the palms and forearms on the ground and raise the body, supporting it on the elbows. The head should be a little above the ground. Stay in this position for some time.

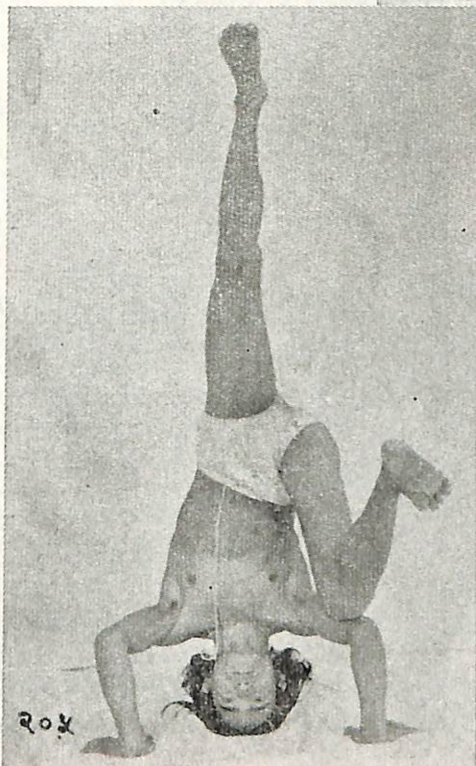


Benefits :– It prevents disorders of stomach, chest and waist; other minor ailments are cured and the body becomes healthy and strong.

204. **Utthita-ekapada-akarshanasana (Toe-pull Pose)** :—Stand straight with feet placed together. Keeping the legs stretched, bend forward and hold the big toes with the respective hands. Inhale and retain the breath in. Now, pull the right toe with the right hand and bring it up to touch the right ear. Maintain the posture as long as you can. Repeat it with the left leg also.

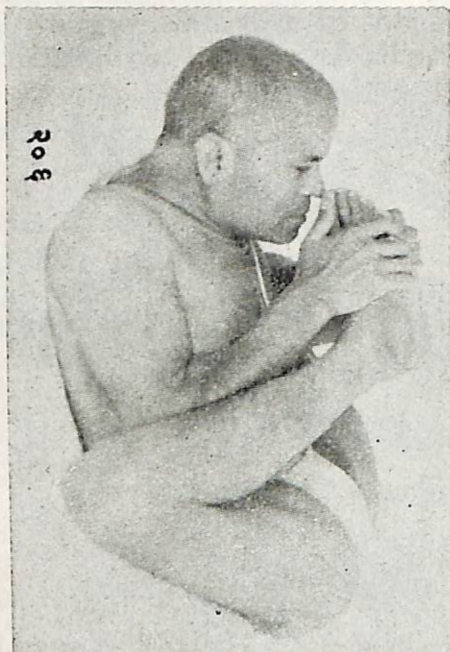


Benefits :—The nerves of legs become flexible and strong. The muscles also develop well.



205. **Urdhwa-Ekapada-Asana (Palms-balance Pose No. 6)** :—Place your palms on the ground about a foot and a half apart and put the head between them. Now rest the knees on the elbows. Raise the right leg up. The head should remain on the ground. Remain in this posture for some time, resume the normal position and then repeat it with the other leg.

Benefits :—It helps in maintaining continence and increases strength and vigour.



206. **Dvipadanasagra-sparshasana (Toes-touching-nose Pose) :**—Sit on the ground. Inhale and hold the breath. Hold the toes or soles with the hands and bring them towards the head. Lower the head a little and touch the toes with the nose-tip. While exhaling spread the legs on the ground. This posture may be done either with Pranayama or without it.

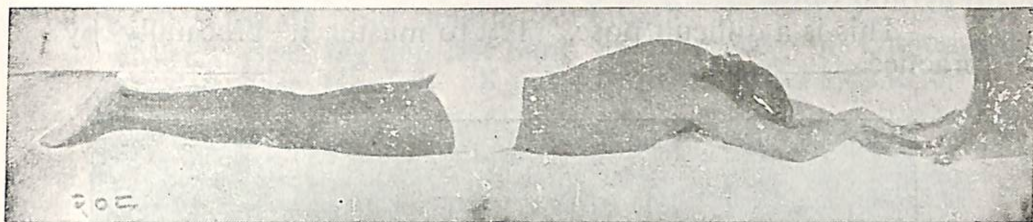
Benefits :—It reduces the belly, makes waist flexible and increases appetite.

207. **Utthitahastaprasa-ranasana (Stretched-arms-bending Pose) :**—Stand straight with your feet about two feet apart. Stretch the arms to the sides. Holding the breath, bend your right side so that the right hand touches the toe of the left foot and the left hand remains stretched upwards. Repeat it on the other side.

Benefits :—It keeps the stomach in particular and body in general healthy.



208. **Sashtangadandawatasana (Prostrate Pose)** :—Lie down on your belly. Stretch your arms fully towards the head and put one wrist on the other. Touch the teacher's left foot with the left hand and the right foot with the right hand.



Benefits :—This posture is used in paying respects to preceptors and to the gods in temples. It engenders humility, destroys arrogance and enhances respect, devotion and affection.

209. **Vistritapadahastasparshasana (Legs-stretched-twisting Pose)** :—Sit down with the legs stretched on either side as wide as possible. Now spread the arms also to the sides and keep them straight. Then, turn from the waist to the right so that the hands and the face are on the right side. Similarly, turn to the left side. Thus, turn to each side alternately a few times.



Benefits :—It improves digestion and tones up the intestines.

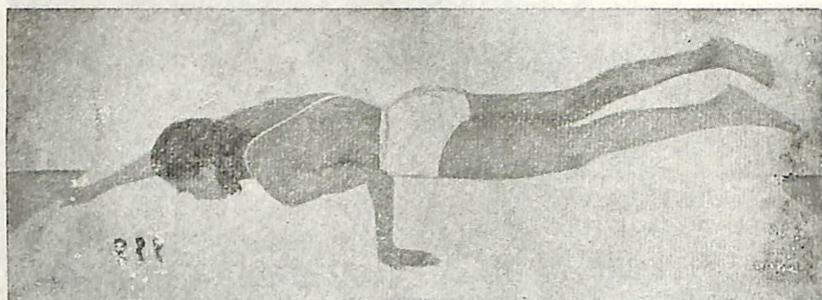
210. **Chatushpadasana (Lizard Pose) :**—Lie down on your belly. Spread the hands apart in front and the feet at the back. Inhale as much as possible. Now balance the body on the toes and palms. Lie down while exhaling. Repeat it several times.

This is a difficult pose. Try to master it gradually by practice.



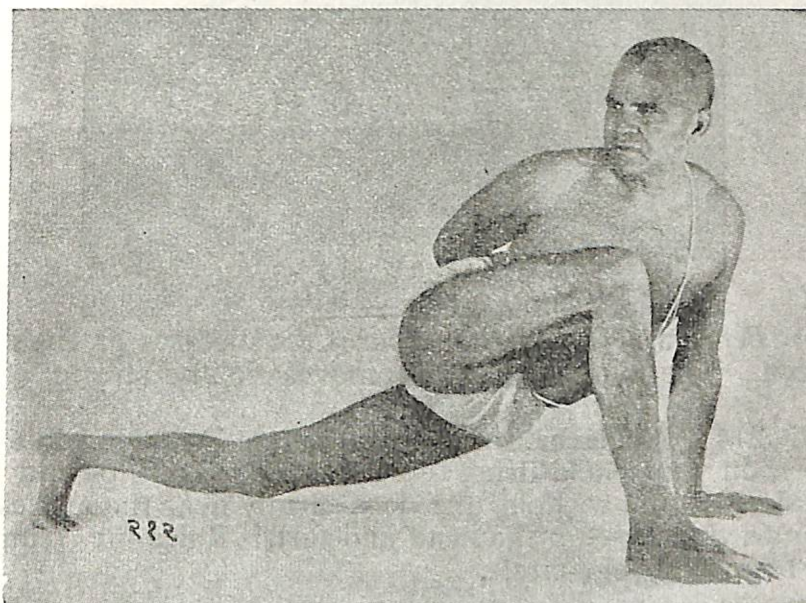
Benefits :—It makes the body strong; increases the Prana energy and purifies the blood.

211. **Ekahasta-sharira-utthan-Asana (Balancing-on-one-hand Pose)** :—Lie down on your belly. Keep the left palm on the ground and place the navel on the left elbow. Stretch the right hand in front touching the right ear. Now balance the body as in Mayurasana (Peacock Pose No. 1). Maintain the posture as long as you can. Repeat it on the other hand also.



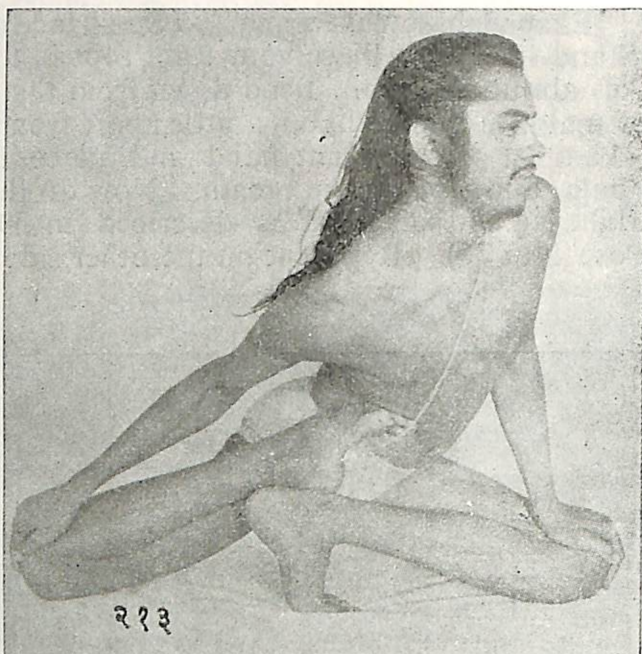
Benefits :—This posture is useful in curing gastritis and disorders of the liver, spleen and intestines. It keeps the three humours in balance; prevents obesity and keeps the body agile.

212. **Ekapadahastadandasana (One-hand-foot-stretch Pose) :**—Stand straight. Place your right foot in front at a distance of about two feet. Bend down from the waist and put the left palm in line with, but a little apart from, the right foot. Make a fist of your right hand and place it on the back. Inhale and retain the breath. Now do the exercise with the right leg and left hand as described in Dandasana (Stretch Pose No. 76). Repeat it on the other side also.



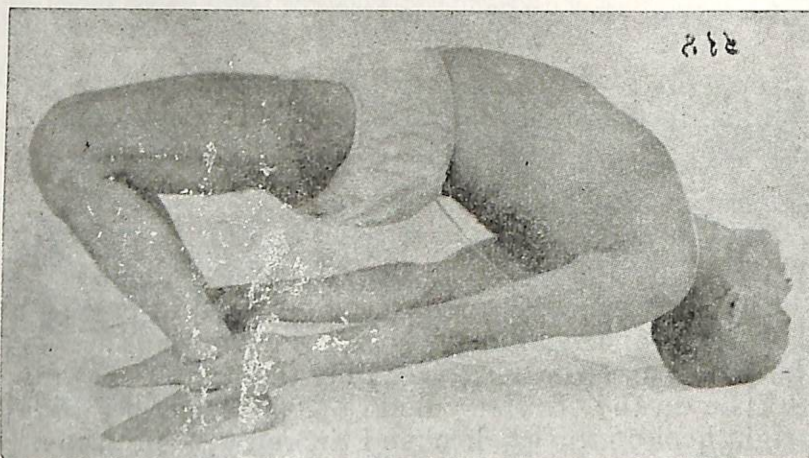
Benefits :—It strengthens the whole body but especially the hands, feet and chest.

213. **Parshnipidasana (Heels-pressed Pose) :**—Sit in Utkatasana (Knee-support Pose). Bring your left heel in front of the genitals. Now take back fully the right leg, resting the right knee on the ground. Bend the right leg and bring it to rest right heel on the left heel and the right toe pressed against the navel. Place the hands on the respective knees and turn the face towards the left. Remain in this posture as long as possible. Repeat it on the other side also.



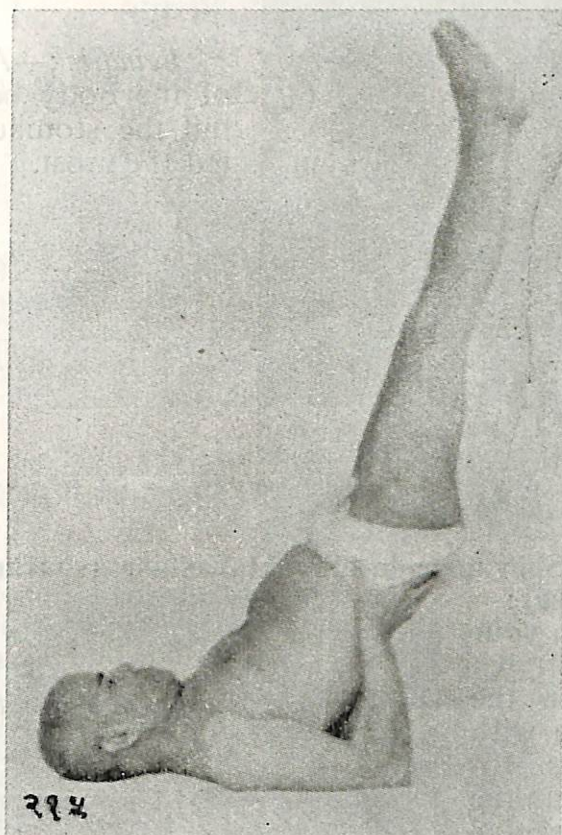
Benefits :—This posture cures the diseases of liver and spleen. The joints of legs become elastic and strong.

214. **Ardhachakrasana (Half-circle Pose No. 2)** :—Lie down on your back. Bring the heels under the hips and raise the knees. Now hold the legs firmly near the ankles and support the body on the head and feet. Raise the trunk in the form of a semi-circle.



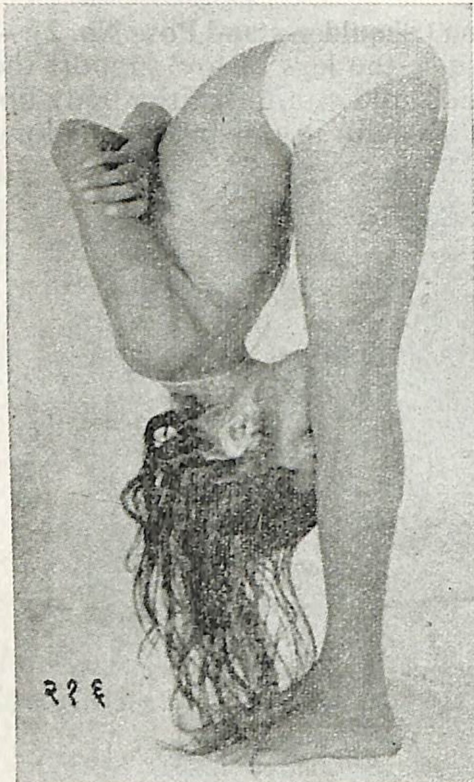
Benefits :—The benefits are the same as those of Chakrasana (Circle Pose).

215. **Viparitakaranasana (Shoulder-stand Pose No. 2):—** Lie down on your back and raise the legs. Now support the hips and waist on the hands and straighten the body up. Fix the gaze on the big toes. Remain in this posture as long as you can.



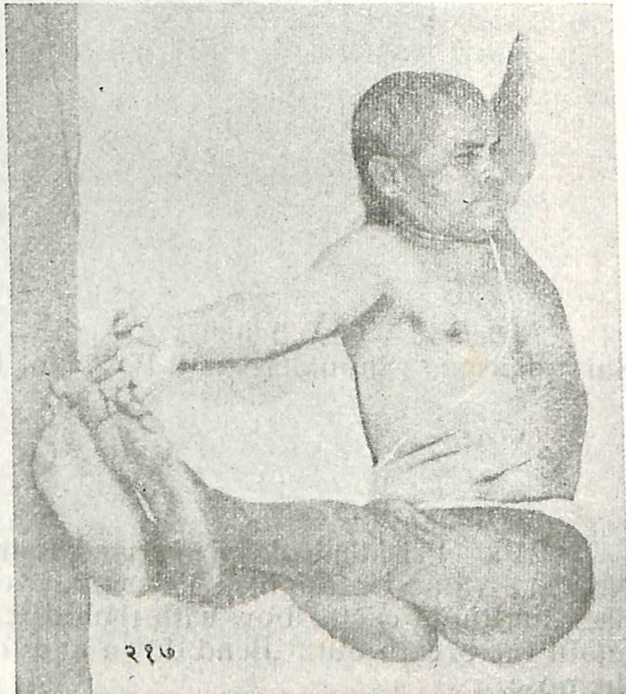
Benefits :—The benefits are the same as those of Sarvangasana (Shoulder-stand Pose No. 1).

216. **Prishthabaddhajanusparshasana (Knee-nose Pose No. 5)** :—Stand straight. Take both your arms behind the back and hold each elbow with the other hand. Exhale and retain the breath out. Bend down and touch the knees with the nose.



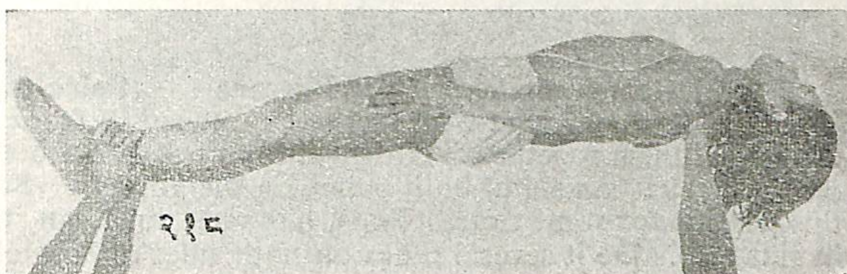
Benefits :—All the limbs of the body become agile but the stomach is benefitted the most.

217. **Shayanapadasamyuktahastasparshasana (Toe-touching Pose)** :—Lie down on your back and stretch the arms on the sides in line with the shoulders. Inhale and retain the breath. Keeping the feet together, raise them up. Now touch the toe of the left foot with the right hand. Likewise do it on the other side. Repeat it several times. While exhaling, return to normal position.



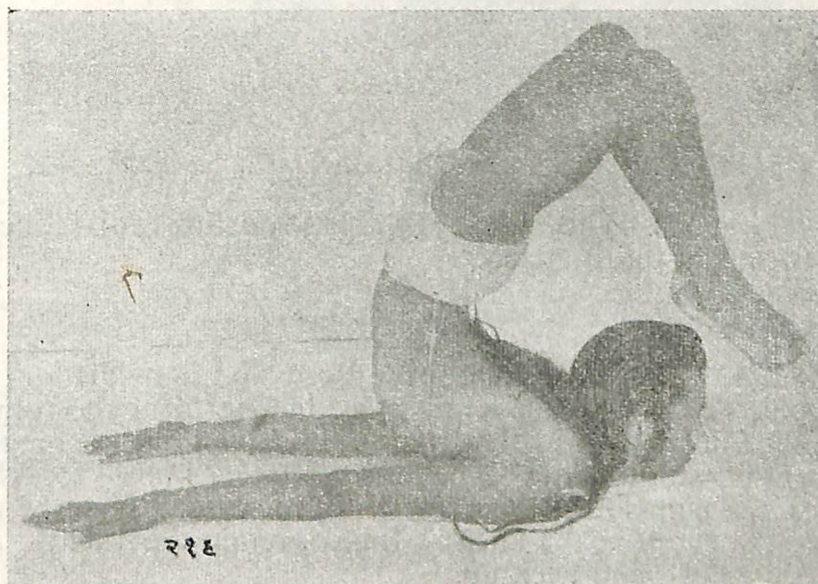
Benefits :—The waist and stomach are benefitted the most.

218. **Shavasana (Corpse Pose) :**—Lie down on your back. Inhale and take in the air to the maximum capacity so that the whole body becomes stiff like a plank of wood. The body should be so stiff that it can be raised erect by lifting the head only. Similarly, by lifting the feet only the whole body will remain erect on the head.



Benefits :—The body comes under control and by the control of Prana it becomes strong.

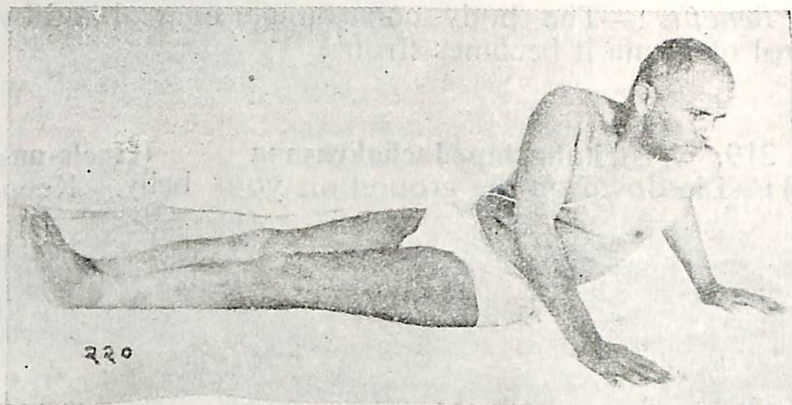
219. **Vistritahastapadachakrasana (Heels-on-head Pose) :**—Lie down on the ground on your belly. Keep the



arms straight at the sides, palms on the ground. Now raise first the legs and gradually the knees, waist and back so that the body is supported on the chin, shoulders and arms. Now bend the legs further towards the head and try to touch it with the heels. This is a difficult posture. Try to master it gradually.

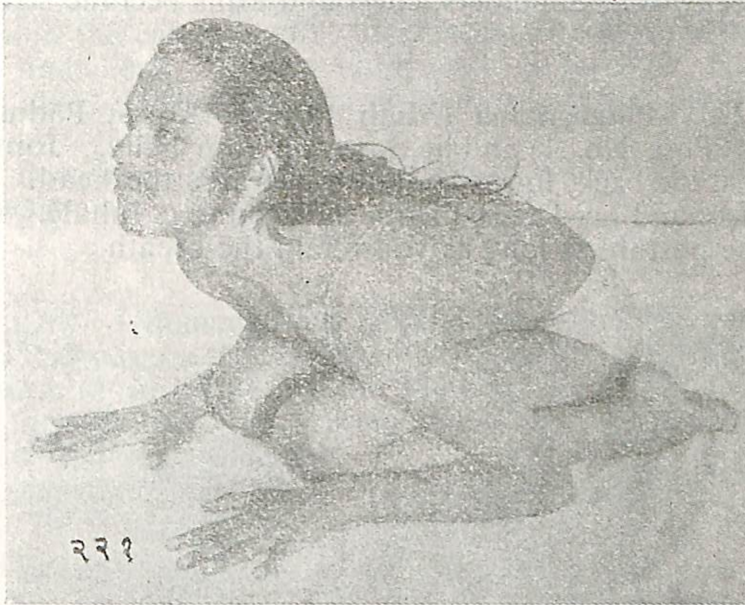
Benefits :—The neck, chest, spinal cord and other limbs of the body become flexible, healthy and strong. It brings the body under control; it can be turned, bent and twisted almost like a rubber doll.

220. **Dviparshwaprishthabhimukhasana (Spine-twist Pose) :**—Sit on the ground with the legs stretched in front of you, keeping them together. Now, turn the body above the waist to the left and put both palms on the ground. Stay in this posture for some time. Then, likewise, turn on the right side also. Do it several times on both sides alternately.



Benefits :—This is one of the best postures for reducing excess fat on the stomach.

221. **Manduki-Asana (Frog Pose No. 2) :**—Sit on the ground. Bend the knees and place the feet near the respective hips in such a way that the soles face up and the big toes are about a foot apart. Now, bringing the knees together, place the palms near them and in front. Bend forward and place the chest on the knees. Inhale, retain the breath and raise the head and neck up.



Benefits :—The joints of waist, legs, arms and feet become flexible and strong.

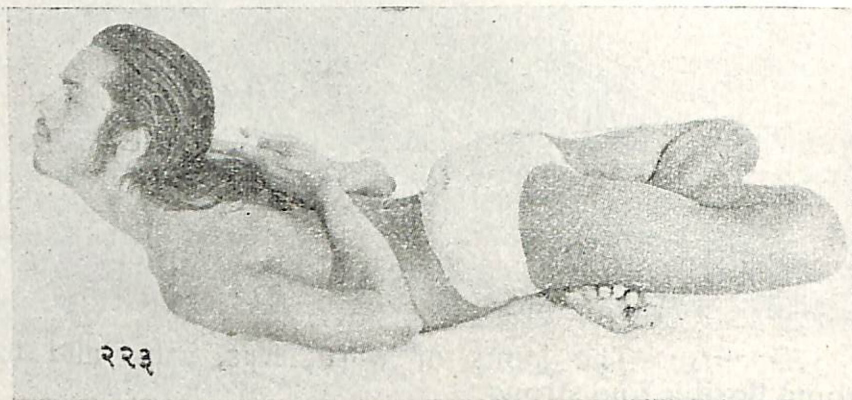
222. **Shakuni-Asana (Parrot Pose No. 2) :**—Lie flat on the ground on your belly. Bend the legs at the knees and bring them towards the back. Stretch the arms to the sides, placing the underside of the elbows on the feet. Now stretch



the neck, head and chest up and spread the arms to the sides in such a way that they look like the wings of a bird. Maintain the posture as long as you can.

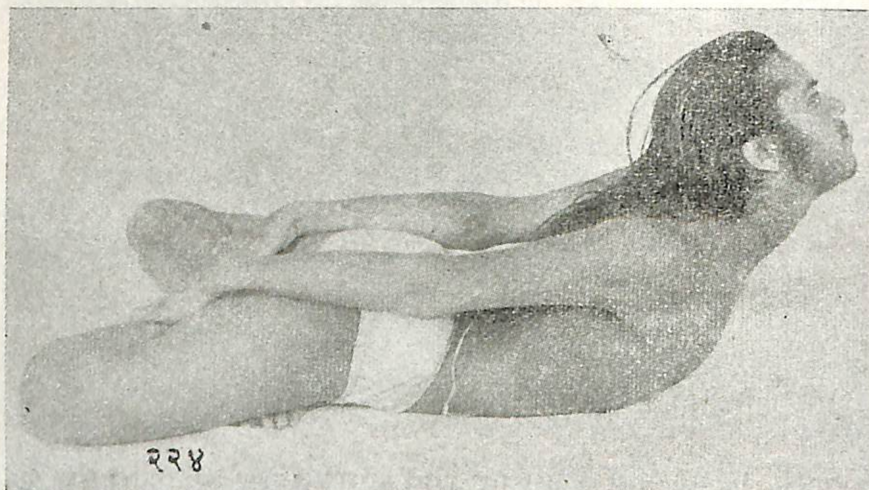
Benefits :—Shoulders, chest and arms become strong.

223. **Patangasana (Moth Pose)** :—Adopt Padmasana (Lotus Pose No. 1) and lie down on your belly. Join your hands at the back, fingers pointing towards the head. Keep the knees and head raised from the ground. Inhale. Maintain the posture as long as you retain the breath.


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Benefits :—It reduces the belly; digestive system works satisfactorily and the hands and wrists become strong.

224. **Viparita-padmashayana-urdhwamukhasana (Inver-**

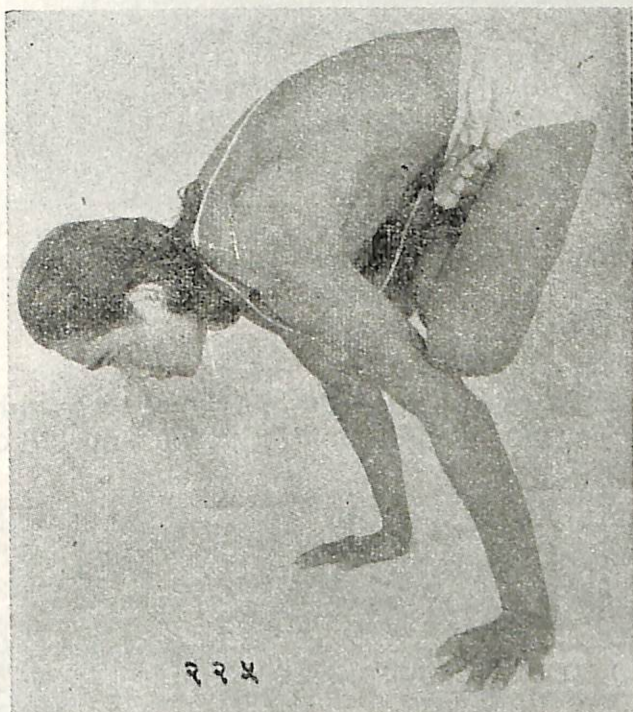

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ted-Lotus Pose No. 3):—Adopt Padmasana (Lotus Pose No. 1)

and lie down on your belly. Take the arms to the rear and hold the calves firmly with the hands. Raise your chest, neck and head. Direct your gaze at the sky. Raise the knees also a little above the ground, supporting the body on the stomach.

Benefits :—It strengthens the head, neck, chest, shoulders and waist.

225. **Uttamangasana (Palms-balance Pose No. 7) :**— Sit in Padmasana (Lotus Pose No. 1) and fix your palms on the ground in front. Raise the body slowly on the hands. Place both knees on the respective elbows. Remain in this posture as long as you can.



Benefits :—All the limbs of the body become strong and shapely; digestion improves.

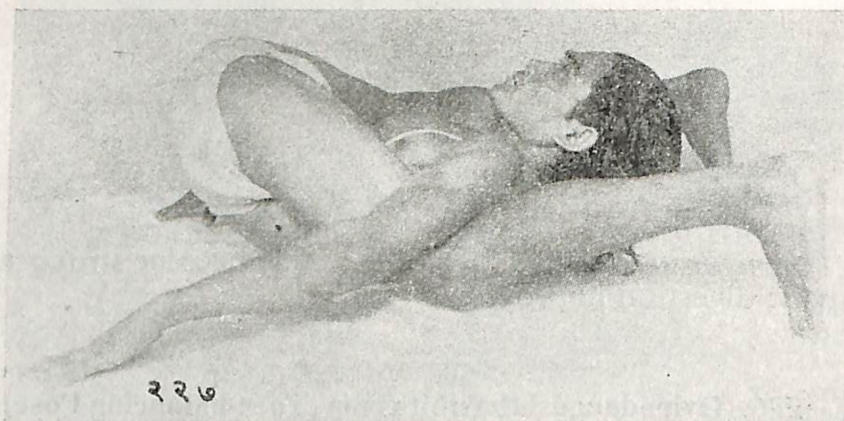
226. **Dvipadangushthasthitasana (Toes-balancing Pose):**— Sit on your feet. Raise the heels to the hips and turn the toes towards the soles so that the body is balanced on the two big toes only. Raise the arms to the level of the shoul-

ders and stretch them. Place the knees close to one another. Keep the posture for some time.



Benefits :—Toes become strong and develop capacity for endurance.

227. **Hastapadamerudandasana (Hands-legs-spine Pose):** - Lie down on the ground on the back and take the legs

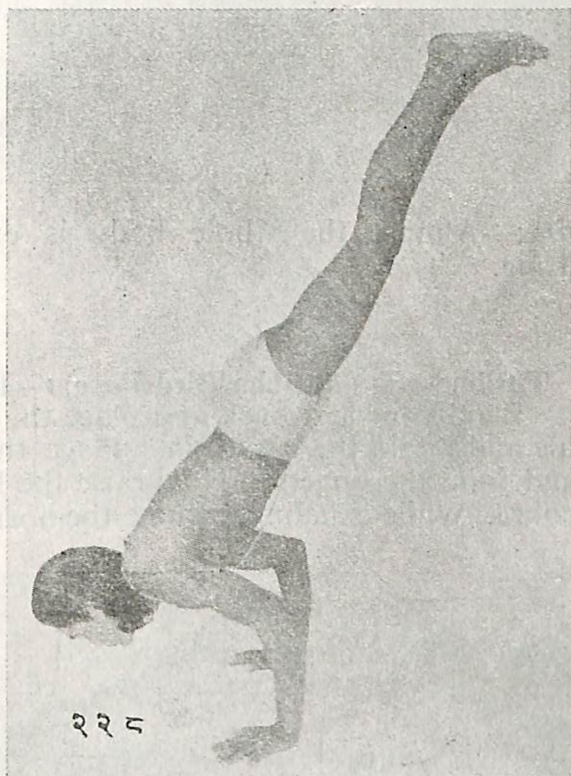


behind the head as you do in Halasana (Plough Pose) and touch the ground with the toes. Now take both arms

over the thighs and place them one on each side of the body. Remain in this posture as long as possible.

Benefits :—It prevents accumulation of fat on the belly and strengthens the joints of hands and feet.

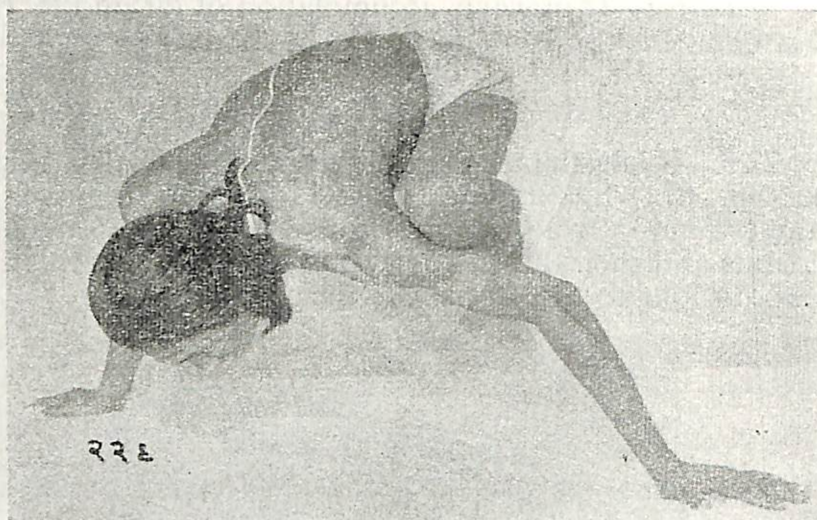
228. **Hastasthitatiryakurdhwangasana (Palms-balance Pose No. 8) :**—Sit on your toes and place the palms firmly on the ground in front of you. Raise the body straight on the palms and then turn it somewhat diagonally, keeping the feet about four to five feet above the ground.



Benefits :—Arms, legs and shoulders are especially strengthened and the face acquires lustre.

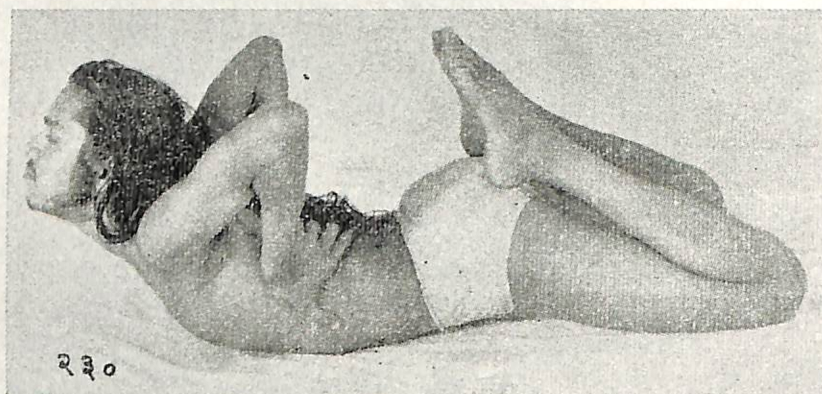
229. **Kronchuddiyanasana (Flying-crane Pose) :**—Sit on your toes and fix the palms on the ground about three feet apart. Now place the knees on the arms near the shoulders

and raise the body as much as you can. Keep the posture for some time.



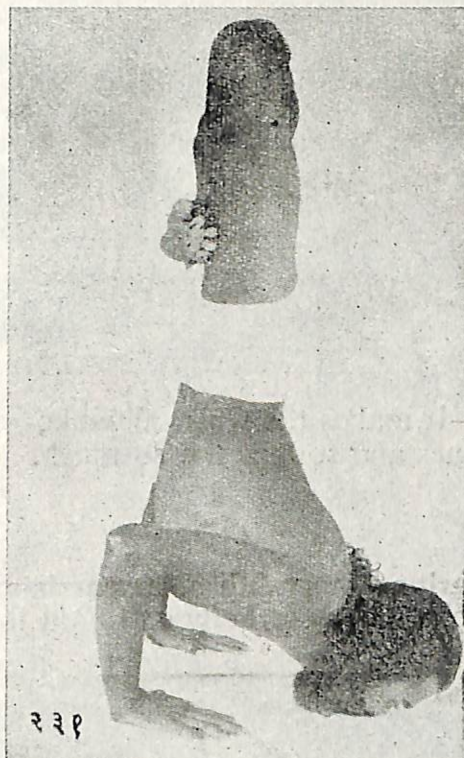
Benefits :—Almost the whole body is exercised and becomes strong.

230. **Tittibhasana (Tittibha Bird Pose) :**—Lie down on your belly. Bend your legs back and place the heels on the hips. Inhale and retain the breath in. Place the palms on the back and join the fingers. Now raise the head like the hood of a cobra. While exhaling, resume the normal position.



Benefits :—Spinal cord, chest, waist, stomach and neck are strengthened.

231. **Urdhwapadmamukhabhusparshasana (Palms-balance Pose No 9) :**—Sit in Padmasana (Lotus Pose No. 1). Place the palms on the ground in front about a foot apart and raise the body on the hands. The Padmasana should remain straight up and touch the ground with the chin.



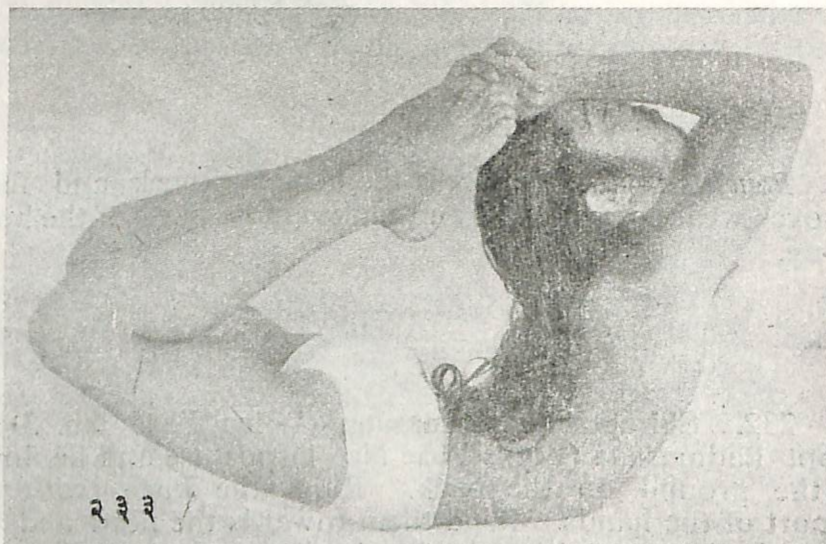
Benefits :—It strengthens the nerves of neck and face, removes weakness of chest and makes most parts of the body strong.

232. **Shiraprishthapadmasana (Lotus Pose No. 3) :**— Adopt Padmasana (Lotus Pose No. 1) posture and lie down on the ground on the back. Raise the knees with the support of the hands. Bend them towards the head and try to touch the ground or the head with the knees. Remain in this posture as long as you can.



Benefits :—It makes the waist flexible, strengthens the neck and intestines and softens the stomach.

233. **Viparitapadangushthashirasparshasana (Head-toes Pose)** :—Lie down on your belly and hold the toes with the



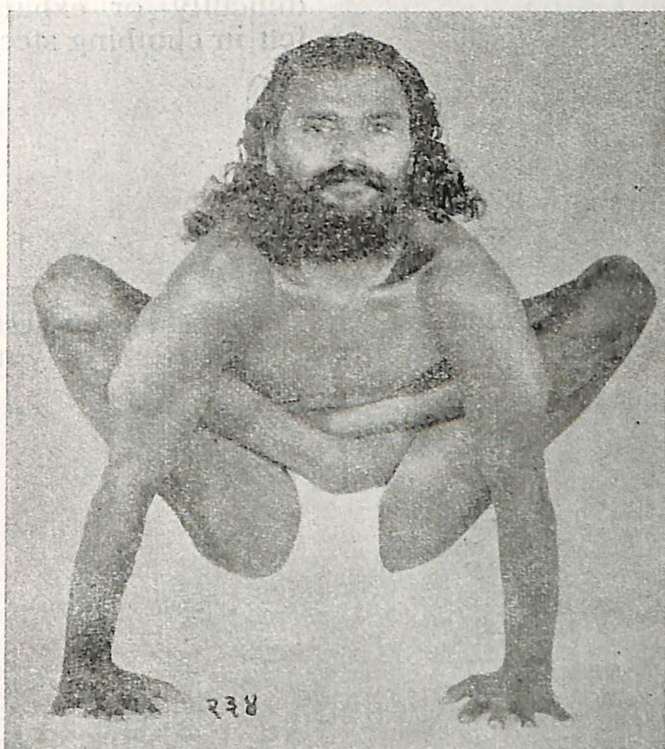
hands over the head. Raise the head, chest and thighs and

pull the toes towards the head and try to touch it with them. The whole body should be balanced on the navel

This is one of the difficult postures.

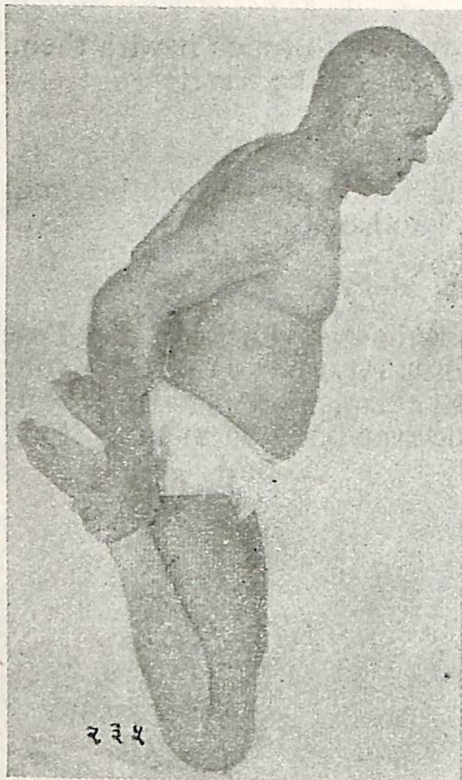
Benefits :—It exercises the whole body which becomes flexible, symmetric, strong and handsome.

234. **Padmajanubaddha-utthitasana (Locked Lotus Pose No. 4)** :—Sit in Padmasana (Lotus Pose No. 1). Raise your knees and press the arms against them. Now place the palms firmly on the ground and balance the body on them as long as you can.



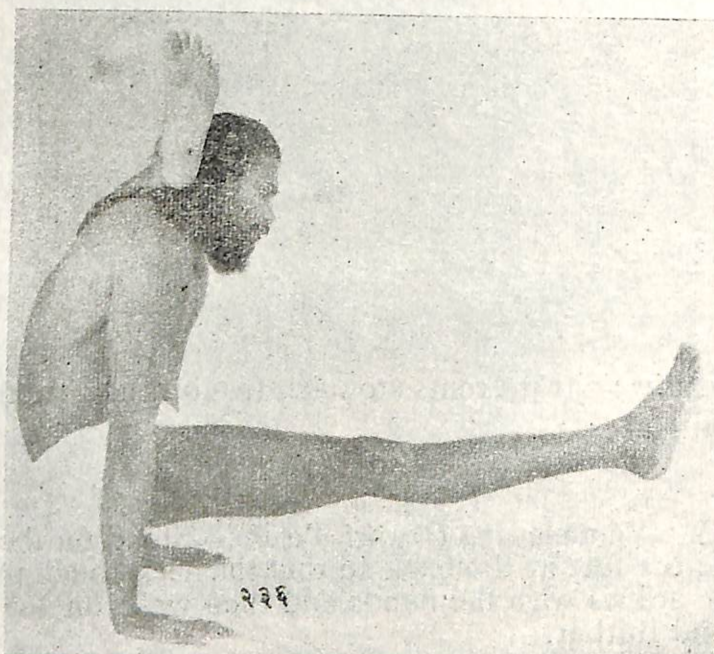
Benefits :—It prevents stomach troubles and strengthens arms and legs.

235. **Vamanasana (Dwarf Pose)** :—Stand on the knees and raise the feet at the back so that the heels touch the hips. Hold the ankles with the hands and then walk on the knees hither and thither.



Benefits :—It prevents rheumatism of the knees. In case of the disease already contracted, regular practice of this posture cures it and strengthens the knees. No difficulty or exhaustion is felt in climbing steep hills.

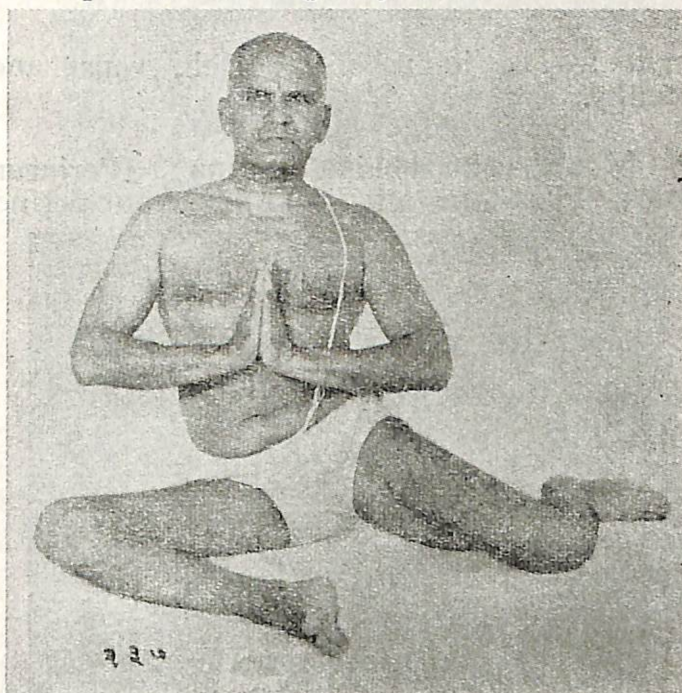
236. **Utthita-ekapada-grivasana (Foot-on-neck Pose No. 2)** :—Sit with the legs stretched in front of you. Raise



the left leg and place it firmly on the neck. Keep the right foot straight on the ground. Place the palms on either side of the hips and balance the whole body on them. Maintain the posture as long as you can. Repeat it with the other leg also.

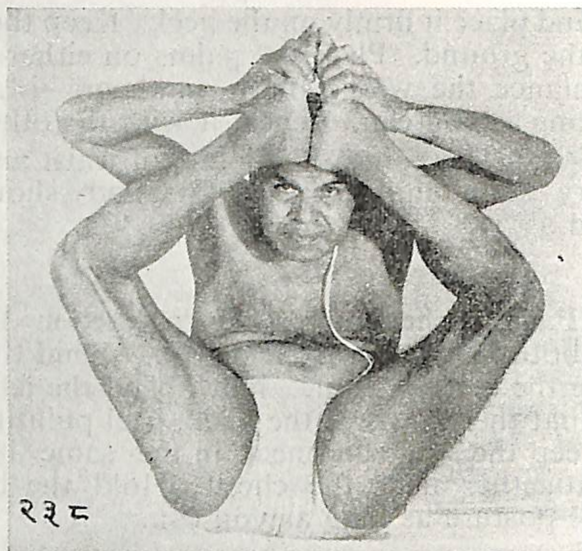
Benefits :—The pain in the joints of waist and thighs is relieved very soon and neck, chest and shoulders are strengthened.

237. **Padakunchanasana (Leg-contraction Pose)** :—Sit and stretch both the legs in front of you. Bend the right leg in and bring the heel in front. Now, bend the left leg backwards so that the foot is at the back, heel pointing towards the hip. Keep the spine and neck in the same line. Place the palms together near the chest. Hold the breath and maintain the posture as long as you can.



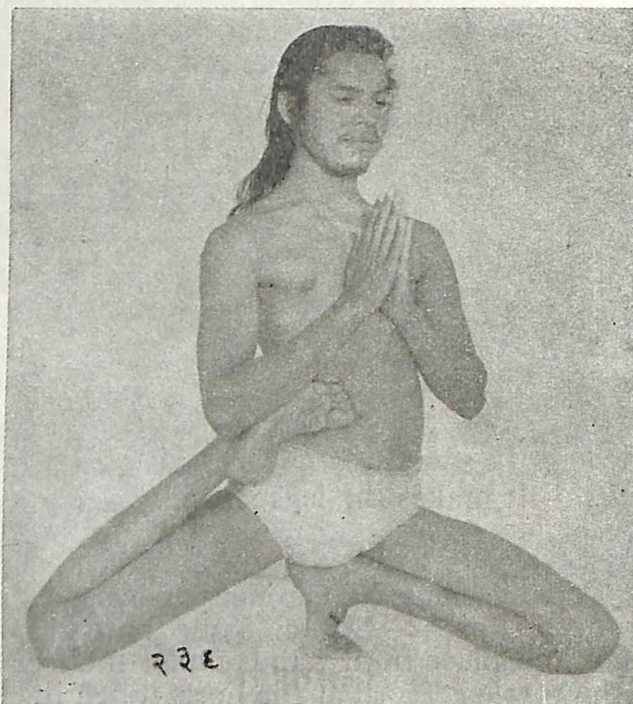
Benefits :—It makes the legs strong.

238. **Padatalasamyuktamurdhasparshasana (Fingers- and toes-on-head Pose)** :—Sit on your buttocks, bring the soles together and place both hands under the feet and raise them upto the forehead so that the heels touch it. The body should be balanced on the hips only.



Benefits :—The joints of stomach, waist and thighs remain healthy.

239. **Moolabandhanabhitadanasana (Perineum-navel-press Pose)**:—Place the left heel under your perineum and

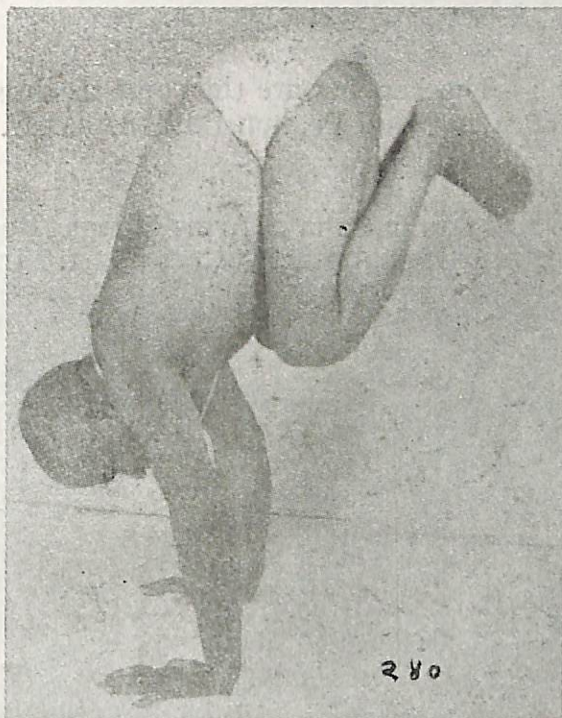


sit on the left knee and toe. Bend the right leg backward

and place the knee on the ground and the toe firmly near the navel on the right side. Sit on your left foot and the knees. Place the palms together near the chest, pressing the right foot with the right elbow.

Benefits :—Regular practice of this posture makes the joints of legs strong, prevents disorders of navel region and stomach. Because of Moolabandh, this posture helps in awakening the Kundalini and directing the Prana upwards.

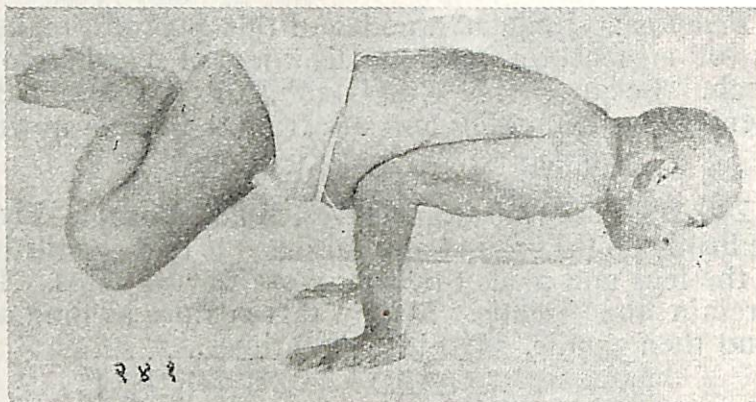
240. **Urdhwavajrasana (Inverted-bolt Pose) :**—Fix your palms firmly on the ground and raise up the body on the hands. Bend the legs and place the heels close to the hips. Inhale and retain the breath. Stay in this posture as long as you can and then exhale. Do it several times.



Benefits :—The chest, heart, waist and arms are strengthened; chest broadens.

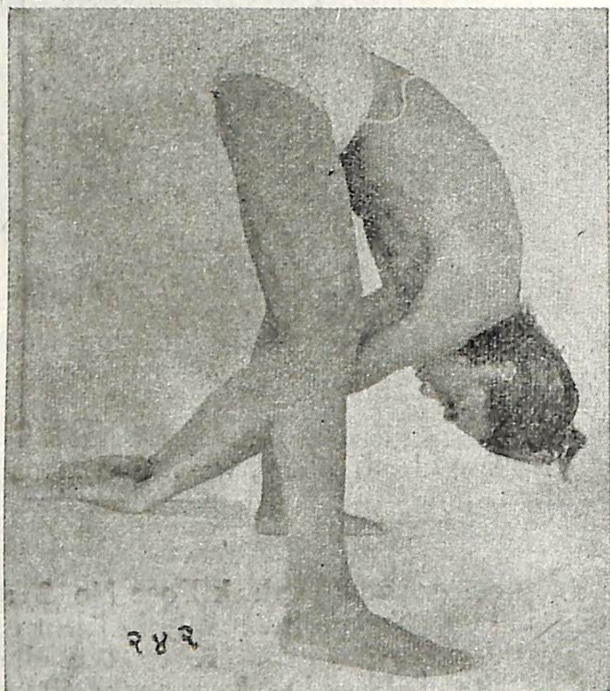
241. **Chakori Asana (Skylark Pose No. 2) :**—Sit down on the ground. Place the palms firmly in front of you with the fingers pointing backwards. Keep the elbows to the right and left of the navel as in Mayurasana (Peacock Pose). Exhale. Stretch the legs backwards and the head forward.

Now, raise the body on the hands. Bend the legs so that the soles are together and touch the hips with the heels. Keep the posture for some time. Then relax and inhale.



Benefits :—The benefits are the same as those of Mayur and Mayuri (Peacock and Peahen Poses) Asanas.

242. **Vivritakaranasana (Arms-in-legs Pose) :**—Stand erect, keeping your legs about two feet apart. Inhale. Raise

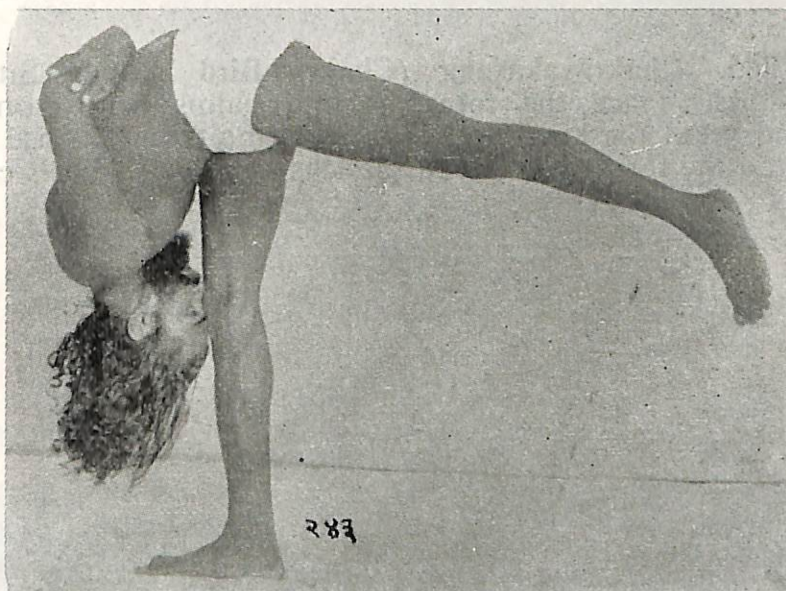


both the arms up above the head, keeping them apart. Bend

back once and then bend down, take the arms through between the legs and behind them quickly. After this, take out the arms and bend back quickly. Move forward and backward several times with inhalation and exhalation respectively.

Benefits :—It makes lungs, chest and Prana strong, relieves pain in stomach and waist, improves digestion and reduces belly.

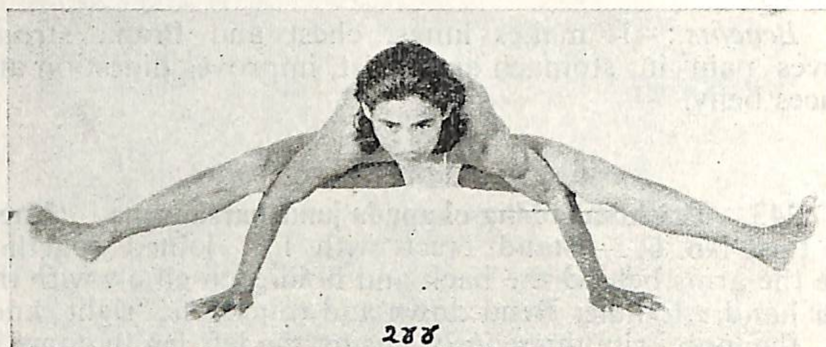
243. **Prishthabaddha-ekapada-janusparshasana (Knee-nose Pose No. 6)** :—Stand erect with feet joined together. Take the arms behind the back and hold each elbow with the other hand. Exhale. Bend down and touch the right knee with the nose, simultaneously raising the left leg to come in line with the waist. Keep the posture for some time. Do it with the other leg also.



Benefits :—Pain in the spinal cord and waist caused by excess of gases, and also headaches, are relieved.

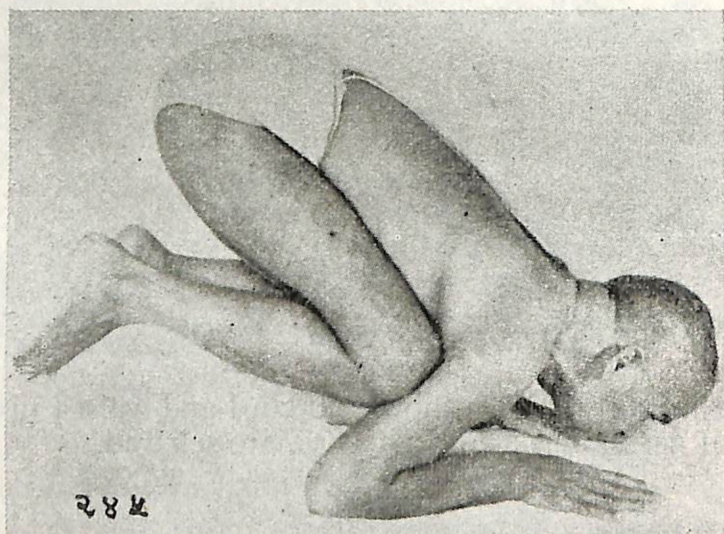
244. **Dvipadabhujotthanasana (Palms-balancing Pose No. 10)** :—Sit on the ground with the legs stretched apart. Bending the right leg, place the thigh on the right shoulder.

In the same way, bend the left leg and place the thigh on the left shoulder. Now, fixing the palms on the ground, balance the whole body on them. Keep the legs stretched to the sides as wide as possible.



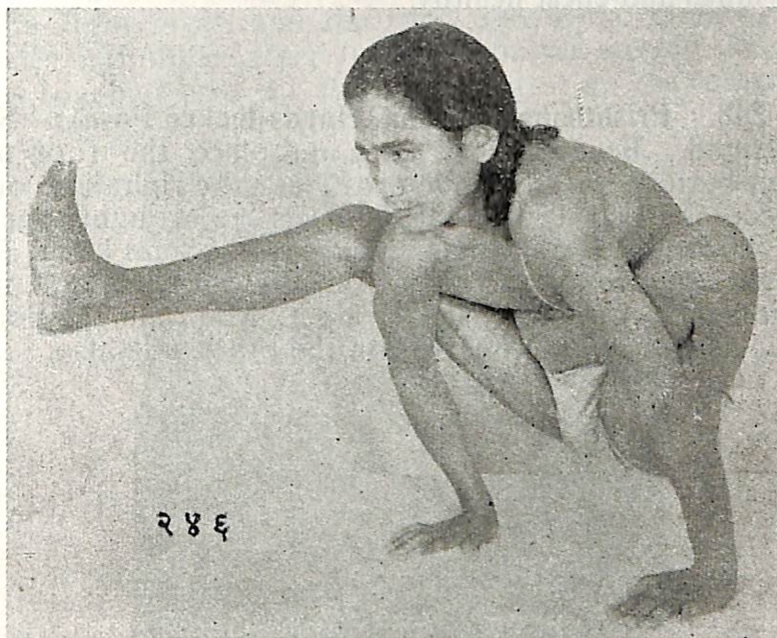
Benefits :—It reduces the belly, cures indigestion and strengthens the arms.

245. **Chakravakasana (Chakra Bird Pose) :**—Sit on your toes. Place the forearms and palms firmly on the ground. Put the knees in respective armpits and raise the body on the forearms. Bend the legs so that the heels come close to the hips.



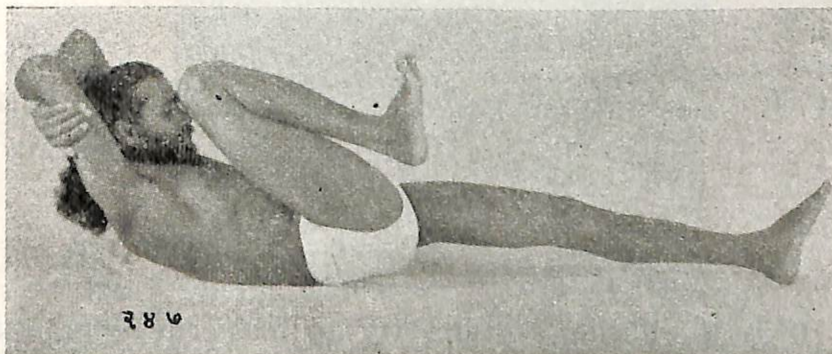
Benefits :—Colic pain and constipation are cured. Shoulders and arms become strong.

246. **Dvihasta-ekapada-utthitasana (Palms-balancing Pose No. 11) :**—Sit with your legs stretched in front. Place the left foot on the right groin. Bend the right leg and place it on the right shoulder. Fix your hands on the ground in such a way that your left ankle presses against the stomach. Then, raise up the body on the palms. Keep the posture as long as you can. Repeat it on the other side also.



Benefits:—It reduces the belly and makes it soft and light.

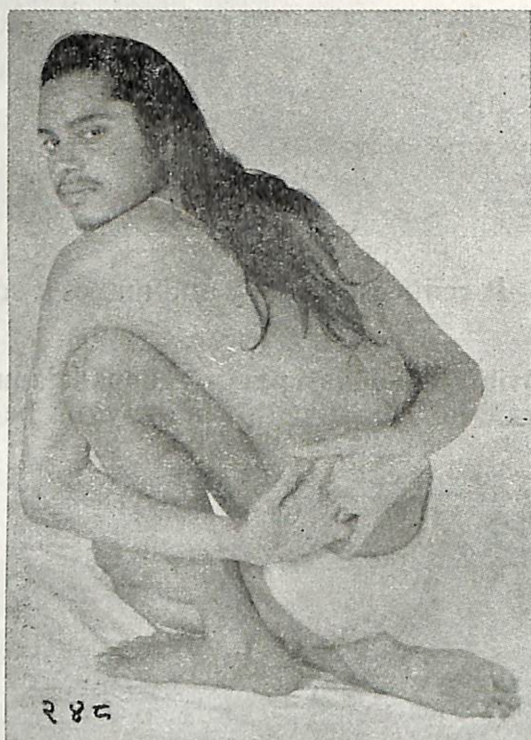
247. **Dvihastabaddhasupta - ekapadajanusparshasana (Knee-nose Pose No. 7) :**—Lie down on your back. Inhale.



Lock the elbows behind the head. Now bend the right leg and bring it over the chest; then, raising the head a little, touch the tip of the nose with the knee. All the while keep the left leg stretched on the ground. When exhaling, return to the normal position. Repeat it on the other leg also. Do the posture a few times.

Benefits :—It keeps liver, spleen, waist, spinal cord, neck, lungs and chest healthy.

248. **Prishthabaddhasana (Hands-locked Pose) :**—Sit on the ground. Bend your left knee and place the foot under the left buttock with the sole up. Place the right sole on the left side in such a way that the heels are brought together. Take the left arm to the back encircling the right knee. Bring the right arm around the back from the right side and make a finger-lock. Keep the neck straight. Maintain the posture as long as you can. Repeat it on the other side also.



It is a difficult posture; try to master it by gradual practice.

Benefits :—All the limbs, especially shoulders, arms and intestines, are strengthened.

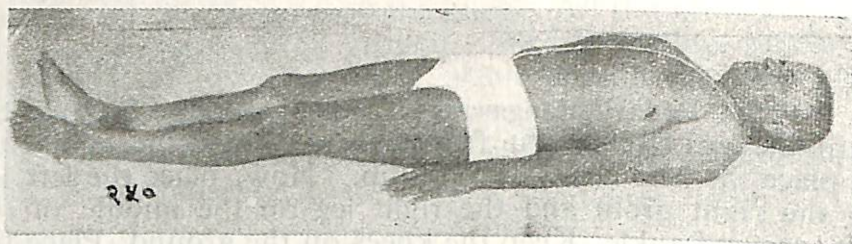
249. **Padavikalangasana (Ankle-on-thigh Pose)** :—Sit with the legs stretched in front of you. Bend the right knee to place the heel near the right hip. Now, place the left leg on the right groin and the right leg on the middle of the left toes and ankle. Keep the knees on the ground. Place the palms together near the chest. Repeat it on the other side also.



Benefits :—This posture relieves pain and cures disorders in the legs caused by wind and the tremors of legs by nervous debility.

250. **Poornavishramasana (Relaxed Pose)** :—This is the last posture. When you have finished the exercises, lie on your back with every limb of the body, including mind, fully

relaxed for fifteen to twenty minutes. Breathing may be slowed down. Try to be in a state just prior to falling asleep.



Benefits:—This posture is most useful for relieving fatigue caused by all kinds of exercises, including breathing, Mudras and long Samadhis. It is very refreshing and imparts new vigour to the mind and sense organs.

CHAPTER IV

PRANAYAMA

(The Fourth Constituent of Yoga)

The Science of Breathing (Pranayama) is very helpful in making mental and spiritual progress. It is equally important for physical improvement and maintaining health. Like food, medicines also are important gifts of nature. While food is meant for sustaining and strengthening the body, medicines are necessary for curing or preventing ailments. But the popular medicines, particularly the allopathic drugs, just suppress the diseases temporarily and do not eradicate them. The sages of old, therefore, discovered by their experience and intuition the science of breathing which cures diseases completely and helps in maintaining health. It is, therefore, necessary that the scientific way of breathing should be practised. Breathing is the most essential means of sustaining human life. We can live for some time without food and water, but without inhaling and exhaling air, it is not possible to live longer than a few minutes.

The ordinary form of breathing is to inhale and exhale in a regular manner, that is, inhaling, retaining and exhaling in a regulated and natural continuity. Such natural breathing, when controlled and prolonged successfully, is the science of breathing; and is the best method of prolonging the span of life. The great men who discovered the science of breathing have laid down certain instructions for practising it. One of them says, "Breathing, properly practised, cures all diseases, but improperly done, it causes all ailments. By irregular or unscientific breathing many troubles like hiccups, cough, asthma, headache, earache and eye diseases etc., are caused.[1] On the basis of this a proverb also has become popular that if the Yoga is practised without necessary personal directions, it harms the body and causes disease. Many people have suffered and are suffering from various diseases due to faulty ways of

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1. प्राणायामेन युक्तेन सर्वरोगक्षयो भवेत् । अयुक्ताभ्यासयोगेन सर्वरोगसमुद्भवः ।।
हिक्का कासश्च श्वासश्च शिरः कर्णाक्षिवेदनाः ।
भवन्ति विविधा दोषाः पवनस्य व्यतिक्रमात् ।। (योगसिद्धिः)

practising Pranayama. This has generated a popular fear about this method. Even educated people feel scared to practise the science of breathing. The only way to overcome such fear is, therefore, to put oneself under the tuition of an instructor (Guru) who after duly considering the locality, time, physical capacity and the nature of health of the aspirant can give correct directions.

Some methods of Pranayama have become classical but there are others which have come down from generation to generation. These number fifty.

If practised along with the Yogic postures already described, the effects or benefits of Pranayama are manifold. One who desires purification of body and mind, which alone facilitates the removal of darkness or ignorance and develops concentration, has inevitably to practise this part of Yoga. The Yoga Sutra says that by the practice of Yoga the impurities disappear and knowledge begins to shine and culminates in self-realization.[1]

The following are the rules for the guidance of those who want to practise the science of breathing. In winter the following forms of breathing should not be practised :

1. Sitakara.
2. Sitali.
3. Sitkari.
4. Chandrabhedi.

But those who are susceptible to the humour of bile, may practise the above four Pranayamas even in winter.

The following breathing exercises should not be resorted to during summer :

1. Bhastrika.
2. Urddhwa Bhastrika.
3. Agni Pradipta
4. Mukhaprasarana Puraka.
5. Hridaya Stambha.
6. Nadi Avarodha.
7. Surya Bhedana.
8. Eka Anga Stambha.
9. Sarvanga Stambha.

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1. योगांगानुष्ठानाद् अशुद्धिक्षये ज्ञानदीप्तिः आविवेकख्यातेः । Yoga Sutras,2-28

But those who are susceptible to the humour of phlegm may practise these exercises in cold regions like the Himalayas, even in summer.

Those susceptible to the humour of wind are not advised to practise the following breathing exercises :

1. Sitakara.
2. Sitali.
3. Sitakari.
4. Plavani.
5. Kantha Vayu Udara Puraka.

Exercises other than these can, of course, be practised by every body.

Weak persons should not practise the following exercises :

1. Bhastrika.
2. Mukha-prasarana Puraka.
3. Agni Pradipta.
4. Hridaya Stambha.
5. Nadi Avarodha.
6. Vayaviya Kumbhaka.
7. Eka Anga Stambha.
8. Sarvanga Stambha.

The breathing exercises should be done atleast three or four hours after meals and the food should consist mostly of milk, ghee, rice, porridge, bread, vegetables, khichari, fruits and dried fruits which are easily digestible. Lickable and suckable objects may be preferred.

Persons inclined to insanity and fickle-mindedness will acquire the power of concentration by the following breathing exercises :

1. Bhramari.
2. Sarva Dwara Baddha.
3. Shanmukhi Rechaka.
4. Sukshma Shwasa Prashwasa.

Patients having high temperature and pregnant women should not in any case take breathing exercises. This is equally applicable also to those who are hungry or have their stomachs full.

The breathing exercises should not be taken after merely reading books on the subject or even observing others at

practice of these. In the earlier stages the exercises should be done under the immediate guidance of experienced instructors.

The following breathing exercises give strength and vigour :

1. Sahita Kumbhaka.
2. Bhastrika.
3. Hridaya Stambha.
4. Nadi Avarodha.
5. Eka Anga Stambha.
6. Sarvanga Stambha.
7. Vayaviya Kumbhaka.

The following breathing exercises prolong life :

1. Sukshma Shwasa Prashwasa.
2. Dirgha Shwasa Prashwasa.
3. Kumbhaka—Bahya and Abhyantariya.

To acquire strength for lifting weights or stopping carts, cars, bullocks and horses, etc., the following exercises are suitable :

1. Puraka Sahita Kumbhaka.
2. Hridaya Stambha.
3. Nadi Avarodha.
4. Eka Anga Stambha.
5. Sarvanga Stambha.

During the period when these exercises are being done, the food taken should be specially nourishing and oily but easily digestible.

For breathing exercises the following postures are specially helpful :

1. Siddha Asana.
2. Padma Asana.
3. Swastika Asana.
4. Sukha Asana.
5. Vira Asana.
6. Yoga Asana.
7. Vajra Asana.
8. Kamala Asana.

For acquiring the power of meditation, breathing exercises should be done, while keeping the spinal cord, waist, chest and neck in one straight line only. Then the exercises will give the desired results.

For gaining the fullest benefit from the breathing exercises, one should control one's diet, behaviour, activities, actions, sleeping and waking hours.[1] These rules must be strictly observed.

The postures and the breathing exercises should not be taken in an atmosphere of smoke, dust, foul smell or dampness. If this rule is not adhered to, more harm is possible than good.

The Pranayama is defined in the Yoga Sutras as follows : "After the Asana is steady, natural inhaling and exhaling should be controlled. Stop a little between exhaling and inhaling and equalize the two movements."[2]

The scientific breathing has been classified in the Yoga Sutras—External (Bahya), Internal (Abhyantara) and Retention (Kumbhaka), to be determined according to internal organ (Desh), time (Kala) and number (Sankhya).[3]

1. Bahyavritti (Rechaka) Pranayama

Several exhalings should be turned into one. Exhale through the nostrils very slowly and go on lengthening the time. Generally, a man inhales and exhales sixteen or seventeen times in one minute. This number should be continuously reduced. Sixteen exhalings may be reduced to eight and then may gradually be reduced to four, two and one. This applies equally to inhaling. The Sutra contains the word "Sukshma" which means that the exhaling should be so slow that to a person sitting close by, its sound should not be at all audible. The word 'Dirgha' means long and 'Sukshma' means light.

2. Abhyantaravritti (Puraka) Pranayama

Several inhalings should be reduced to one. Inhale in a regular and controlled manner through the nostrils. Exhaling and inhaling should both be regulated.

3. Stambhavritti (Kumbhaka) Pranayama

It consists of stopping the natural inhaling and exhaling at once.

Besides these, below is another Pranayama which has not got similarity with the above three :

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1. युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु, युक्तस्वप्नावबोधस्य योगो भवति दुःखहा । गीता
2. तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः । योग 2-49
3. बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः । योग 2-50

4. Bahyabhyantaravishayakshepi Chaturthah

It is to convert the exhaling and inhaling into retention (Stambhavritti) according to the internal organ, time and number.

Bahyabhyantarakshepi Pranayama. Take out the breath from the end of the spinal cord (Mooladhara) to the navel through the nostrils and hold it out as long as you can. If you are unable to follow this process, then force out the breath rom the navel to the heart and hold it out as long as possible. Finally, do the same from the heart to the neck and hold out.

Now inhale so that the space between the end of the spinal cord and the navel gets filled with breath. Then hold out the breath. After this again inhale so that the empty space between the navel and the heart gets refilled. Now again hold out. Then inhale and fill the space between the heart and the neck and hold in.

In the Yog Sutra (2.50) the word 'Deshaparidrishta' (according to internal organ), in case of exhaling, means nostrils and, in case of inhaling, the end of the spinal cord. In case of internal retention it means the region of the navel. The exhaling should be done through the nostrils. While inhaling, the breath should reach the end of the spinal cord, and while holding in, the breath must be retained in the region of the navel. The phrase 'Kalaparidrishta' (according to time) in the Sutra means the duration of exhaling, inhaling and holding in; that is, exhale for four seconds, inhale for two seconds and hold in for eight seconds. The third expression used in the Sutra is 'Sankhyaparidrishta' which means to count the number of breaths while exhaling, inhaling and retaining and regulate accordingly. 'Desh' means neck, heart, navel, and end of the spinal cord. 'Kal' stands for 'seconds and minutes' and 'Sankhya' signifies to convert a certain number of breaths into one.

Yet another expression used in the Sutra is 'Dirgha Sukshma' (long and slow). It can be practised thus :

Place in front of your nose a little cotton at some distance and exhale. If it moves, place it at a longer distance the next day. Thus, continue to increase the distance and the movement of exhalation. This will make the inhalation and exhalation longer and longer. This is called 'Dirgha Sukshma' as the external distance increases so that inhalation will be felt in through heart, navel, and on the spinal cord

and finally in the soles of your feet.[1]

Benefits :—The Yoga Sutra says that scientific breathing dispels the curtain of darkness concealing knowledge; in fact, true knowledge.[2] It enables the mind to acquire the capacity of fixing itself on a certain point, either inside or outside.[3]

Manu says : "As the impurities of metal are burnt down when they are put in a furnace, similarly the impurities of the sense organs are removed by the control of breath." In fact, not only the impurities of the sense organs but also those of the mind are removed, the mind is also brought under control.[4] Scientific breathing makes a man strong like an elephant and courageous like a lion. I saw the late Professor Ram Murti stopping a car and balancing an elephant of three tons on his chest. When asked he told me that it was the control of breath which had given him the remarkable strength. The breathing which is practised after considering one's physical capacity and the seasons of the year maintains the balance of the humours, keeps the body healthy, prolongs life and promotes lustre and brilliance. Breath is the main sustenance of the body, and activates it. It purifies blood and promotes digestion. It gives agility, flexibility and strength. The ancient teachers enjoin that those who desire success and salvation in life should practise it with faith and regularity.

Kinds of Pranayamas

According to the teachers of Hathayoga the Pranayamas are classified as under :

1. Sahita Kumbhaka.
2. Surya Bhedi.
3. Ujjayi.
4. Sitali.
5. Bhastrika.
6. Bhramari.

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1. बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ।

Yoga Darshana, 2-50

2. ततः क्षीयते प्रकाशावरणम् । योग, 2-52
3. धारणासु च योग्यता मनसः । 2-53
4. दह्यन्ते ध्मायमानानां धातूनां हि यथा मलाः ।
तथेन्द्रियाणां दह्यन्ते दोषाः प्राणस्य निग्रहात् ।। मनु०

7. Murchha.[1]

5. Sahita Kumbhaka

It is of two kinds—Sagarbha and Nirgarbha[2]. The Sagarbha (Retention with contents) is a Kumbhak (held breath) in which some Mantra such as Om is recited quietly and Nirgarbha (Retention without contents) is that retention of breath in which no recitation is done. This Pranayama is again of three classes:

First :—Sit erect with waist and neck in one straight line. Use the posture to which you are habituated. With the thumb of the right hand close the right nostril and then recite Om mentally. The recitation may be counted either with fingers or by the beads of a rosary. Simultaneously inhale with the left nostril until you have counted Om eight times mentally. The breath should be held in while you count thirtytwo. Then exhale with right nostril counting sixteen, closing the left nostril with the pressure of your middle and index finger. Now do vice versa. By daily practice you will become habituated.

Second :—Close the right nostril similarly and inhale with the left nostril reciting Om mentally sixteen times and hold in (Kumbhaka) till you recite Om sixtyfour times; then exhale till Om is recited thirtytwo times. The exhaling should be done with the right nostril. After this do vice versa.

Third :—The technique is the same as in the two above, except that in this case inhaling should consist of 32, retention of 128 and exhaling of 64 recitations of Om.

It is not possible to achieve it in one, two or even ten days. The duration will increase gradually.

Benefits :—These exercises give special agility, strength, flexibility and lustre. They also quieten the mind and the sense organs. They enable one to control hunger and thirst during the time of meditation. The word Om becomes visible and the control of breath increases.

6. Surya Bhedi Pranayama

Sit erect in your habituated posture with your waist and neck in one straight line. Inhale as much as you can by the right nostril slowly and fill the breath in the neck, heart

1. सहित: सूर्यभेदश्च उज्जायी शीतली तथा ।
भस्त्रिका भ्रामरी मूर्च्छा केवली चाष्ट कुम्भका: ।। Gherand Samhita, 5-45
2. सहितो द्विविध: प्रोक्त: प्राणायामं समाचरेत् ।
सगर्भां बीजमुच्चार्य निर्गर्भो बीजवर्जित: ।। Gherand, 5-46

and stomach completely so as to feel that from head to toe the whole body is full of breath. When you begin to feel uneasy, close the right nostril and exhale with the left one. Note that while inhaling there is a soft and continuous sound and also while exhaling there is a similar flow. In this Pranayama, the inhaling is done by the right and the exhaling by the left nostril repeatedly. Start with three Pranayamas and increase by one or two in a day till you reach twentyone or even thirtyone according to your physical capacity. This practice must be done in winter but those who are of wind and phlegm humour can do it even in summer on hills.

Benefits :—This Pranayama increases bile and destroys phlegm and wind. It promotes digestion and purges the body of all impurities by causing perspiration. The Gherand Samhita says, "The Surya Bhedi Kumbhaka delays death and old age. It awakens Kundalini and increases digestion."[1]

7. Ujjayi Pranayama

Sit in your usual posture. Inhale with both nostrils but the breath must reach from the throat only to the heart. Make Jalundhar bandh and hold in, as long as you can. Now exhale very slowly through the left nostril. Note that the breath should not travel below the heart but from the heart to the throat and from the throat to the nose. Begin with three Pranayamas and increase the number as it suits you.

Benefits :—The Hath Yoga Pradipika says : "It is an expectorant and increases digestion and destroys all the impurities of the nerves, semen and cures wet dreams."[2]

For the information of aspirants it may be said that in the works on the Hatha Yoga the number of postures, Pranayamas and Mudras is the same. The different readings are responsible for the difference in their order. As to these Pranayamas also the Hath Yoga Pradipika and Gheranda Samhita differ and I am following this difference. Some Pranayamas will have to be illustrated.

8. Bhramari Pranayama

Sit in Virasana. Close the right nostril with the right thumb and inhale with the left. When the breath reaches down the end of the spinal cord, then retain it for some time

1. कुम्भकः सूर्यभेदस्तु जरामृत्युविनाशकः । बोधयेत् कुण्डलीं शक्ति देहानलविवर्धनः ।
इति तं कथितं चण्डं सूर्यभेदनमुत्तमम् ।। 5-67
2. श्लेष्मदोषहरं कण्ठे देहानलविवर्धनम् । 2-52
नाड़ीजलोदराधातुगतदोषविनाशनम् । 2-53

and while exhaling slowly in your throat produce the sound like the humming of a bee. Then exhalation should be through the same nostril very gradually. Make the exhaling as long as possible and let the sound pervade your mind and intellect. During your exercise, you will hear several sounds. Increase this practice gradually. Those who feel much distracted and are fickle-minded and are unable to fix their mind on one point and cannot recite any Mantra mentally, will find that this exercise removes all obstacles and gives them calmness and power of concentration. This Pranayama used to be practised in a lonely place continuously for five or six hours by a saint named Ramananda who used to go into Samadhi (Super-consciousness). He lived in Kankhal.

Benefits :—This exercise produces sweetness in speech and tone. It slows and strengthens breath. It enables you to hear a delightful sound of Onkar. It quietens the mind and intellect and increases concentration and helps you to enter into Samadhi (Super-consciousness).

9. Murchha Pranayama

Sit in Padmasana. Close your right nostril with the right thumb. Inhale with the left nostril and hold your breath in. Now make Jalundhara Bandha. Stop all mental activities and try to enter the state resembling unconsciousness. Fix your gaze on the middle of the eye-brows. Retain the breath as long as possible and then exhale slowly through both nostrils. During retention try to extinguish the mind so that it calms and becomes unconscious, as it were. Now repeat the exercise with your right nostril. Increase this practice.

Benefits :—This Pranayama is called Murchha because its practice makes the mind quiet and nearly unconscious.

10. Kewali Pranayama

Sit in Swastika Asana and stop breathing. This practice has been defined in Hatha Yoga Pradipika as follows : "Exhale and inhale conveniently and hold in. Such a Pranayama is called Kewali Kumbhaka.[1]" In fact, Stambha Vritti Pranayama and Kewali Kumbhaka are the same. The same book says : "Do not exhale or inhale but just retain your breath. For a man who does it, there is nothing unobtainable in the three worlds."[2]

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1. रेचक पूरकं कृत्वा सुखं यद् वायुधारणम् ।
2. कुम्भके केवले सिद्धे रेचकपूरकवर्जिते ।
न तस्य दुर्लभं किंचित् त्रिषु लोकेषु विद्यते । हठ०, उप० 2, 74

Sahita Kumbhaka involves exhaling, inhaling and retaining. After its practice one does not take long to acquire proficiency in Kewali Kumbhaka.

Benefits :—It balances and slows down the movement of inhaling and exhaling and destroys the opposites, helps acquiring proficiency and enables one to acquire concentration.

The author of Hatha Yoga Pradipika gives eight kinds of Kumbhakas (Retentions). They are :

1. Surya Bhedana.
2. Ujjayi.
3. Sitkari.
4. Sitali.
5. Bhastrika.
6. Bhramari.
7. Murchha.
8. Plavani.[1]

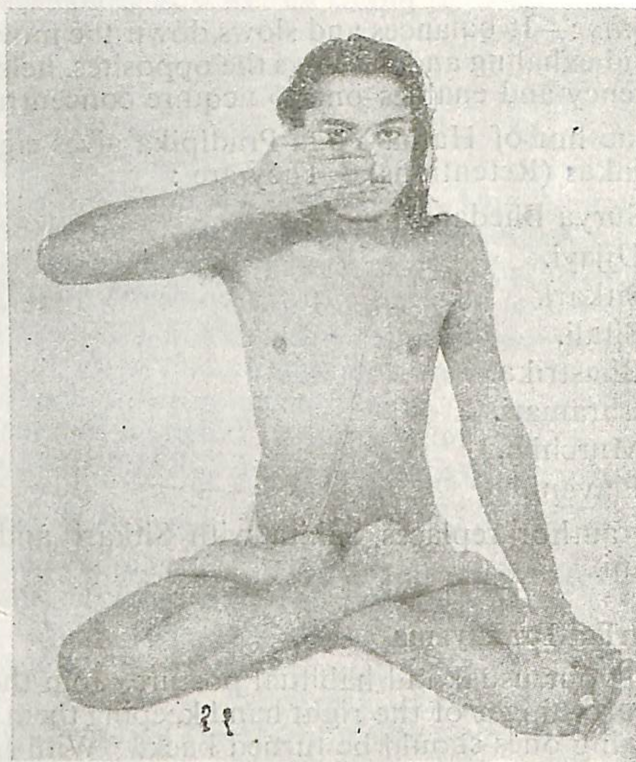
This author replaces Sahita with Sitkari and Kewali with Plavani.

11. Bhastrika Pranayama

Sit in your usual and habitual posture. Join the middle and the fourth finger of the right hand keeping them straight. The remaining ones should be turned back. With these two fingers close the left nostril and raise your elbow so as to bring it in line with your shoulder. Place the left hand on the left knee. Now inhale and exhale without stopping but the exhaling and inhaling must be long and done with force. The exhaling should strike against the fingers with force. This must be done at least ten times. Then inhale and retain the breath as long as you can. Then, with the left nostril exhale, and, while doing it, press the right nostril with the thumb. Similarly, close the right nostril and practise this Pranayama with the left nostril also. Begin with three Pranayamas through each nostril and increase the number gradually. A weak aspirant should not practise this Pranayama with great force nor should he make them long, otherwise there is an apprehension of dizziness in the head. Some teachers are of the opinion that the retention (Kumbhaka) should be accompanied by the Jalundhar bandha. One who practises this

1. सूर्यभेदनमुज्जायी सीत्कारी शीतली तथा ।
भस्त्रिका भ्रामरी मूर्च्छा प्लावनीत्यष्टकुम्भकाः ॥ 2-44

Pranayama should take milk and ghee as he needs; otherwise he will spit blood, and there is a possibility of injury to the lungs; also cough and asthma are likely to be caused.



Benefits :—This Pranayama reduces fat and dries cough. It reduces the weight of the belly and the whole body. Hence this Pranayama should not be practised excessively.

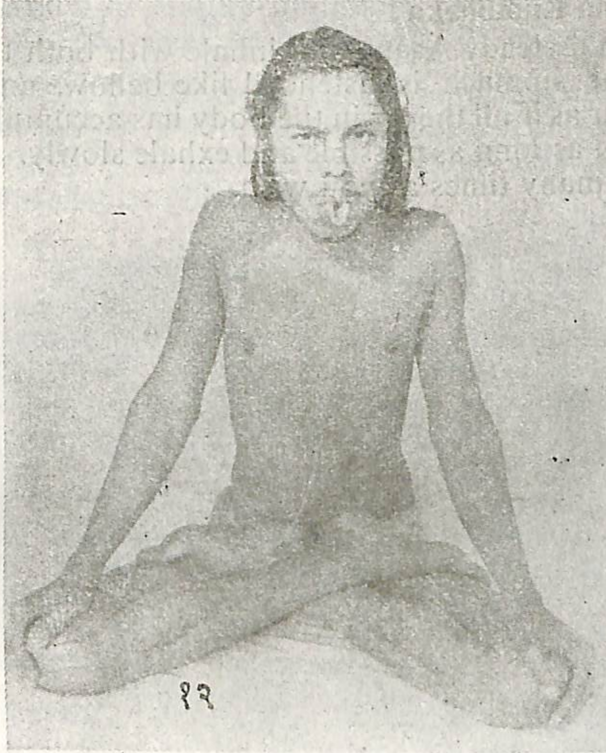
The Hatha Yoga Pradipika describes the benefits as follows : "It awakens Kundalini quickly, makes the breath comfortable. It opens the gate of Sushumna and removes the obstacles in the passage to the upward movement of the breath and Kundalini. It is very helpful in opening the Brahma Granthi, Vishnu Granthi and Rudra Granthi in Sushumna."[1] This Pranayama must be done in moderation.

12. Sitali Kumbhaka Pranayama

Sit in Sukhasana and put your tongue in the form of the beak of a crow and protrude it. (When the tongue is to be put in this form, the two sides of it are turned up and it

1. कुण्डलीबोधकं क्षिप्रं पवनं सुखदं हितम् । ब्रह्मनाड़ीमुखे संस्थं कफाद्यर्गलनाशनम् ।। 2-66
सम्यग्गात्रसमुद्भूतं ग्रन्थित्रयविभेदकम् । विशेषेणैव कर्तव्यं भस्त्राख्यं कुम्भकं त्विदम् ।। 2-67

assumes the form of something like a tube.) Through this passage inhale slowly and fill the stomach and retain the breath as long as possible. When you feel uneasy, exhale through both the nostrils. Practise this repeatedly. It must be done in summer and those who are susceptible to the humour of phlegm should not practise it.



Benefits :—The benefits of this Pranayama are described thus in the Gheranda Samhita.[1] The Sitali Pranayama cures indigestion, and reduces phlegm and bile. It calms the breath, quenches thirst and removes ailments caused by bile. It prevents high blood pressure and gives lustre and calm.

13. Sitakari Pranayama

Sit in Siddhasana and proceed as in the above practice but while inhaling produce a sound like see-ee-ee and do not retain the breath but immediately exhale through both nostrils. In this way inhale through the tongue and exhale through the nostrils. The process of this Pranayama is thus described in the Hatha Yoga Pradipika :

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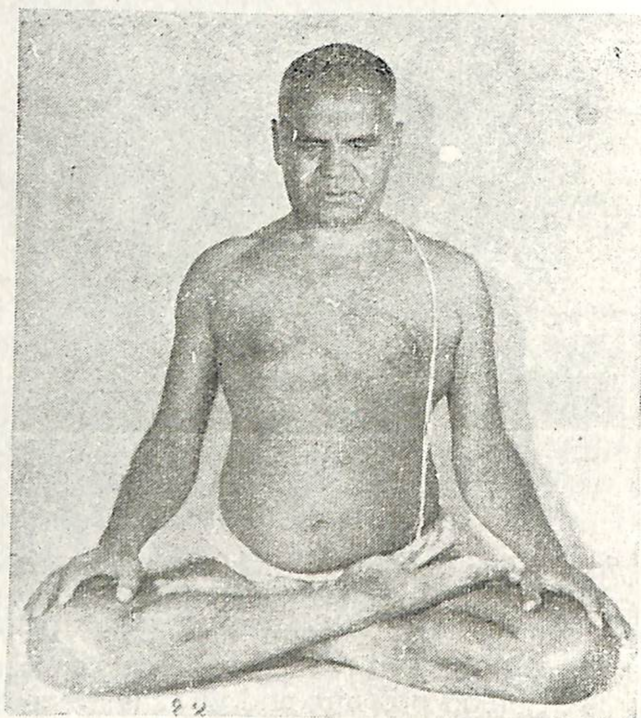
1. सर्वदा साधयेद् योगी शीतली-कुम्भकं शुभम् ।
अजीर्णकफपित्तं च न च तस्य प्रजायते ॥ 5-73

"With your tongue and mouth make the sound of see-ee-ee when inhaling and then exhale through the nostrils."

Benefits :—This improves looks. Even those who are susceptible to phlegm may do it.[1] It is particularly beneficial in summer. Other benefits are similar to those of Sitali.

14. Plavani Kumbhaka

Sit in a steady Asana and inhale with both the nostrils so that the stomach is distended like bellows and it should then appear as if all the air in the body has accumulated there. Now retain as long as possible and exhale slowly. Repeat the process as many times as you wish.



Benefits :—It increases the digestive fire, removes constipation, purifies the Samana and Apana Pranas and regulates their movements and does not allow them to aggravate. One who has had a long practice of this Pranayama can float on water without any movements of hands and feet.

It must be noted that the practice of Pranayama should not be done after merely reading books on the subject. The

1. सीत्कारं कुर्यात्तथा वक्त्रे प्राणेनैव विजृम्भिकाम् ।
एवमभ्यासयोगेन कामदेवो द्वितीयकः ।। 2-54

various forms of Pranayamas should be practised under the guidance and in the presence of instructors who have thorough knowledge of the merits and demerits of the Pranayama and understand the different natures and dispositions of men. Besides, the instructor must also possess knowledge of time and place. Otherwise, the consequences will be bad as the proverb says "By simply imitating the Yoga exercises the body will become weak and ailments will increase."

The Yoga Siddhi says : "Pranayama practised systematically under proper guidance cures and prevents many diseases but, if irregularly done, it causes hiccup, asthma, headache, earache and eye troubles, etc."[1]

TRADITIONAL PRANAYAMAS

We will now describe such Pranayama practices as have come down to us traditionally through teachers. I met in Kashmir a teacher who taught me forty types of Pranayamas. Forty years ago, I met another Yogi of Mount Abu at Tekhla in Uttar Kashi. He knew several hundred kinds of Pranayamas and could balance his entire body on the thumb of his right hand with legs stretched erect upwards. I saw him floating on the waters of the Ganges for a distance of three hundred yards, retaining his breath and sitting in Padma Asana posture. He was at that time practising to acquire the psychic power of walking in the sky.

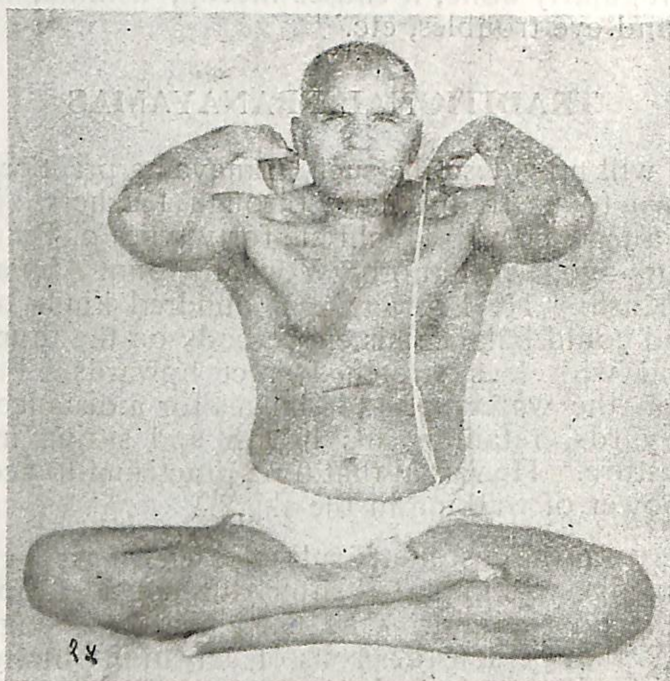
There was the customary rule in olden times that the spiritual knowledge was imparted after due consideration of the capacity of an aspirant. One particular advantage of this system was that persons desirous of salvation obtained quick success and this lofty knowledge was not disgraced by falling into the hands of hypocrites, professional rogues or the mentally retarded. If the spiritual knowledge of Yoga is to succeed and gain strength, the worthy teachers will have to test the capacity of those who approach them for instruction. Only then this knowledge will not fall in the hands of undeserving persons. When it is in the hands of good people, it will give desired fruits.

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1. प्राणायामेन युक्तेन सर्वरोगक्षयो भवेत् ।
अयुक्ताभ्यासयोगेन सर्वरोगसमुद्भवः ॥
हिक्का श्वासश्च कासश्च शिरःकर्णाक्षिवेदनाः ।
भवन्ति विविधा दोषाः पवनस्य व्यतिक्रमात् ॥ Yog Siddhi-2

15. Vakshasthala Rechaka Pranayama

Sit in habitual posture and through both the nostrils slowly exhale, and hold the breath out. Place the fingers of both hands on respective shoulders and raise the elbows. Loosen the nerves, muscles and bones of your chest and contract them and take your shoulders forward so that the bones of your chest become prominent and the lungs are shrunk. Now retain the breath in, as long as you can. This Pranayama can be done also by placing the palms on the knees. Increase the practice comfortably as you like.

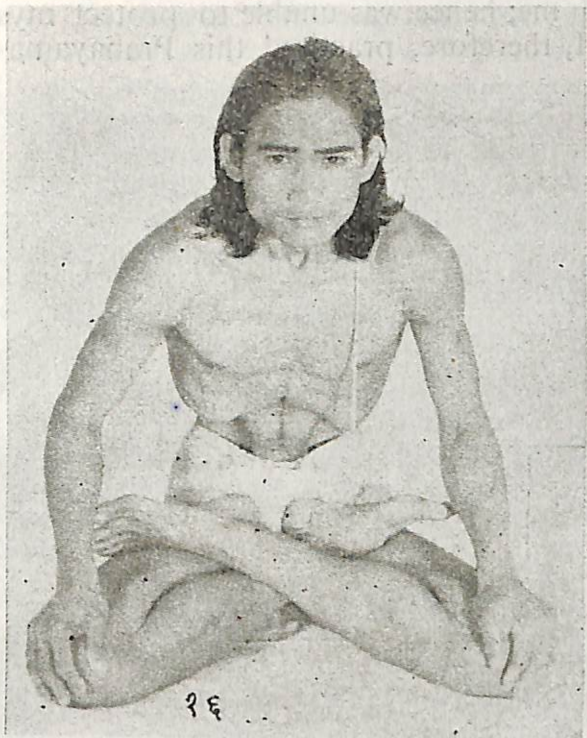


Benefits :—It decreases the palpitation of the heart and helps lungs function properly. Pthysis patients regain health and the blood circulation becomes normal.

16. Madhya Rechaka Pranayama

Sit in Swastika Asana or your habitual posture and exhale so that the entire air of the stomach is expelled. Make Uddiyana bandha and raise your intestines in such a manner that from the navel to the sternum they stand up like cylinder tubes. Press both sides of the stomach and put the intestines in the form of Nauli. Retain the breath out as long as possible and then release. Repeat it as many times as you

can. This Pranayama can be practised also in Knee-support Posture. (see figure below)



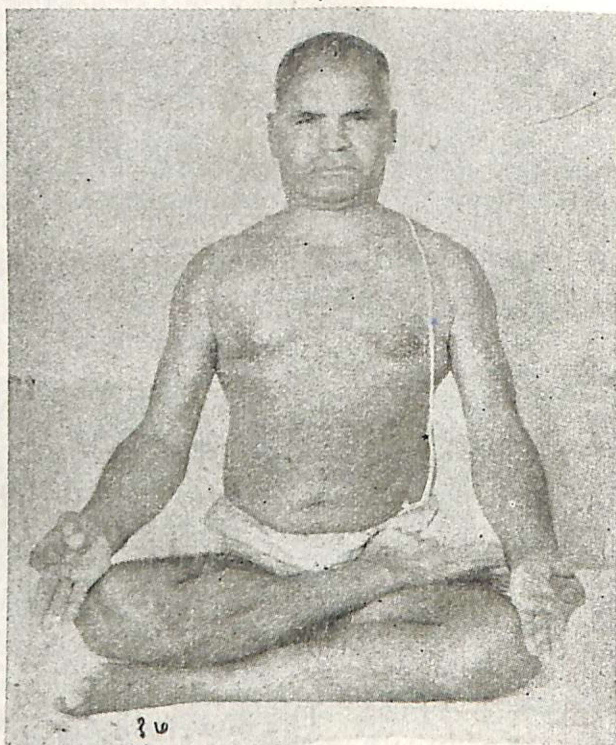
Benefits :—It removes several disorders and cures the diseases of spleen and liver. The bowels begin to move. It facilitates control of breath and mind and creates an all round good effect on the stomach.

17. Agni Pradipta Pranayama

Sit in Padmasana and close the right nostril. Inhale with the left nostril slowly so that from the neck to the end of the spinal cord the breath fills the whole space completely. Apply force and hold in the breath so much that the face becomes red. Note that to begin with, retention should not be too long but it may be gradually increased. Excessive retention causes dizziness and something like a swoon takes place. If you feel too uneasy then exhale through the other nostril. When the breath occupies the space from the neck upwards excessively, then unconsciousness is caused, hence do not let it move up without proper control.

Benefits :—This practice causes perspiration very quickly. Even in cold winter, one perspires profusely. Therefore, the Yogis living in forests practise this Pranayama to fight cold.

Long ago I had to reside in the cave of Amar Nath in Kashmir during winter. There was a severe snowfall. I had very few clothes with me; hence was unable to protect myself against the cold. I, therefore, practised this Pranayama and saved



myself. It made me perspire. This Pranayama gives strength and lustre to the body, In Amritsar, there lived Choudhery Jai Kishen who had come in close contact with Maharshi Swami Dayanandji. Choudhery told me that Swamiji Maharaj used to practise this Pranayama. When he did it, the first round made him perspire and it seemed as if blood would ooze out from his pores. His body became so brilliant that it was quite difficult to fix one's gaze on him. Swamiji told Choudhery that the Pranayama he practised was Agni Pradipta. But he did it without closing his nostrils. I have prescribed here and there that one nostril should be closed and the other should exhale and so on. It has been done, because by doing so the exhaling and inhaling are so slow that no exhaustion is caused. Unless an aspirant has acquired control of his breath by both the nostrils the inhaling and exhaling would be too fast, which could cause some trouble. But those who wish to practise with both nostril open may do so.

The benefits of the practice are described in several books. "It reduces the amount of excreta, urine, phlegm and enables one to digest even food eaten to excess. Inhaling and exhaling become slow and the body becomes light. One can walk quickly and feels active. Voice becomes sweet, strenght and lustre increase and all ailments are destroyed. It generates forbearance, wisdom and youthfulness which make one feel happy; sins are exhausted and austerity is promoted. Charities, fasts and other meritorious deeds are not equal to even one-sixteenth part of this Pranayama."[1]

18. Anuloma Viloma Pranayama

Sit in your habitual posture. Press your right nostril and exhale quickly and continuously through the left. Then fill in the breath and retain it. Join your middle and fourth fingers and press the left nostril with them and exhale through the right nostril and then inhale with the same. Go on doing this through the right and left nostrils continuously for twenty to twentyfive times, speedily.

Benefits :—It removes the impurities of the nose and lungs. The flesh and film which form in the nose and often cause cold or catarrh are removed. Inhaling and exhaling become easy and symmetric. The mind becomes calm and body healthy. It makes the brain and chest light.

19. Nadi Shodhan or Nadi Shuddhi Pranayama

Sit in Padmasana and press the right nostril with the right thumb. Then slowly fill in the breath right down to the end of the spinal cord. Do not retain breath but exhale it slowly through the left nostril. In the same manner, inhale through the right nostril and exhale it without retention. Go on doing it and increase the number.

Benefits :—It purifies all the veins and arteries and helps the circulation of breath and blood. It makes concentration steady and the breath slow and long. The limbs acquire agility, and you feel a sweet smell in the nose and obtain ability for changing the *swaras* named Surya and Chandra.

20. Sitkara Pranayama

Sit in Yoga Asana. Close your teeth. Make a hollow circle with your lips. Keep your tongue against your teeth

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1. सर्वरोगक्षयश्चैव बलं तेजः स्वरूपता ।। 2 ।।
तपांसि पापक्षयता महादानव्रतादयः ।। 3 ।।
प्राणायामस्यैते कलां नार्हन्ति षोडशीम् ।। 4 ।।

inside. Inhale through the spaces between your teeth and then exhale through both nostrils. Repeat it several times.

Benefits :—The benefits are the same as from Sitali and Sitkari Pranayamas. This practice is specially useful in summer for those who have an excess of bile.

21. Dirgha Shwasa Prashwasa Pranayama

Sit in the posture you are habituated to and place your palms on the knees. Then inhale long and forceful breaths through both the nostrils. Do not retain the breath but exhale with force quickly, and making it long. Similarly, inhale and exhale through both the nostrils and gradually increase the number of the practice.

Benefits :—This purifies the nose, chest and lungs and strengthens the stomach and liver. The digestive power improves. Health becomes better and span of life increases. The body becomes agile. This practice is beneficial for young and old equally in all seasons.

22. Laghu Shwasa Prashwasa Pranayama

Sit in Sukhasana and place your palms in the form of Anjali on your knees. Do not breathe for some time. Then, breathe out through both nostrils slowly, so that it is felt at a distance of about 9 inches. After this, inhale so that the breath reaches only as far as the heart. The inhaling and exhaling should be done with a soft sound. A single exhaling or inhaling should consist of 14 or 15 movements.

Benefits :—Like other Pranayamas, this purifies the blood and lungs and gives control of breath.

23. Prachhardana Pranayama

Sit in Padmasana quite erect, and throw out through both the nostrils the air contained in the stomach. This must be done as if you are vomiting. Then retain the breath out. The Yoga Sutra commentator, Vyas,[1] comments that this Pranayama is meant for steadying the mind and the intellect. The relevant Sutra says that the air of the stomach should be thrown out with efforts through the nostrils as if you are vomiting and then it should be retained out. The word Prachhardana in the Sutra means vomiting and the word vidharana means retaining out. The practice, therefore, consists of throwing out and retaining out the breath. Thus,

1. प्रच्छर्दनविधारणाभ्यां वा प्राणस्य । Yoga, 1-34

exhaling and retaining both are done in one Pranayama.[1]

Benefits :—This is an important exercise for cultivating concentration. Like other Pranayamas, it is important for the body also.

24. Agni Prasarana Pranayama

Sit in Siddha Asana quite erect. Place both palms on the knees and throw out the air of the stomach with both nostrils. While doing this draw in the stomach and exhale at once. This inhaling and exhaling must be done repeatedly and quickly drawing in and drawing out the belly and using both nostrils. This must be done fifty to sixty times.

Benefits :—It improves digestion. Reduces belly, and fat begins to disappear. This is the best exercise for reducing the belly and raising Nauli.

25. Chaturmukhi Pranayama

Sit in Kamala Asana. Turn your face towards the left shoulder, inhaling through both nostrils. Do not retain but exhale immediately and do this through the left nostril only without closing the right. Now turn towards the right shoulder and inhale through both nostrils and then, as directed already, exhale through the right nostril. While exhaling and inhaling there should be a loud sound, *i.e.*, inhalation and exhalation should be done forcefully. In this case, try to exhale through the right nostril without closing the left. Now place your chin against your neck by bending the head forward and inhale quickly and with force through both the nostrils, and then exhale through them. After this, gaze at the sky and inhale and exhale as before. In this way, repeat the whole process ten to fifteen times and go on increasing the number conveniently.

Benefits :—It strengthens the nerves of the throat and the neck. It also strengthens the breath and quietens the mind. Breathing of Ida and Pingla are purified and several ailments of the neck, throat and nose are cured.

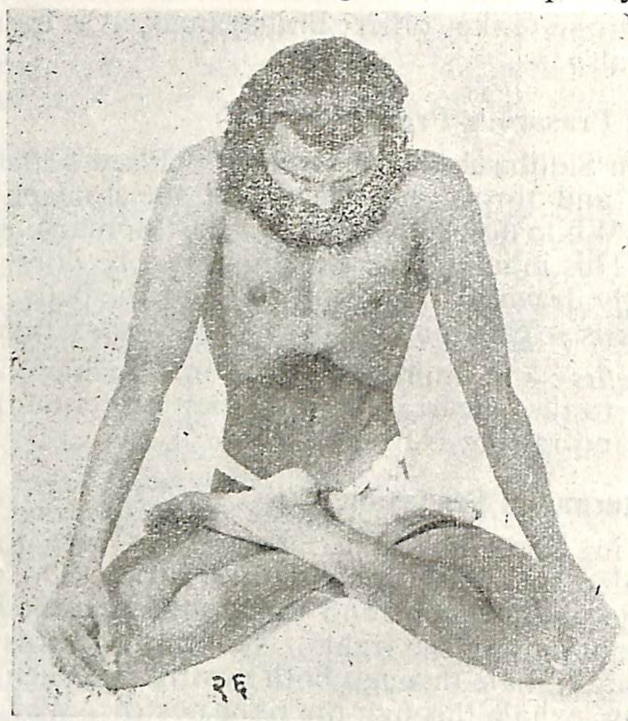
26. Tribandha Rechaka Pranayama

Sit in habitual posture, and press the right nostril with the right thumb, and exhale through left nostril the air of the area from the navel to the throat. Then make Mula Bandha,

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1. कौष्ठ्यस्य वायोर्नासिकापुटाभ्यां प्रयत्नविशेषाद् वमनं प्रच्छर्दनं, विधारणं प्राणायाम, ताभ्यां वा मनसः स्थितिं सम्पादयेत् ।

Uddiyana Bandha and Jalandhara Bandha and place both palms on the knees and fix your gaze on the tip of your nose.



Benefits :—This Pranayama awakens the Kundalini and opens the door of Sushum. You feel the delightful touch or sensation as if ants are creeping on your body. The breath travels up from the end of the spinal cord to the brain (Brahma-Randhra). The aspirant experiences great happiness.

27. Tribandha Kumbhaka Pranayama

Sit in Vajrasana and stop the breath where it is. Make the three bandhas and hold in the breath steadily as long as you can. Now open the three bandhas and inhale slowly. Repeat it several times and fix your mind on the place of retention.

Benefits :—It prolongs retention and increases the power of steadiness, of Prana and of concentration. You become conscious of the place of retention.

28. Chandra Bhedana Pranayama

Keep the spinal cord erect and sit in habitual posture. With the thumb of the right hand press the right nostril and through the left nostril (Chandranadi) inhale while making sound. Retain the breath contained in throat, lungs and

stomach. After as much retention as possible, exhale through right nostril slowly and repeat it for as many times as you like.

Benefits :—It reduces the bile and removes the excess heat of the body. You do not feel tired, and belching is stopped. The benefits of this Pranayama are quite opposite to those from Suryabhedi. Therefore, a person of the nature of bile should practise it in summer. If the left nostril due to cold or catarrh be closed, then lie on your right side and make the left nostril work and then start practice. You will learn how to know whether the right or left nostril is working.

29. Urdhwa Mukha Bhastrika Pranayama

Sit in Vajrasana quite erect and place your palms on the knees, just raise the mouth and fix the gaze on the sky. Then through both nostrils exhale and inhale with force. The period of exhaling and inhaling should be gradually increased. In this manner, exhale and inhale ten to twelve times and then retain the breath in the space from the throat to the stomach. Make Jalandhara Bandha and let it continue as long as possible. Then open the Jalandhara Bandha and exhale quickly through both the nostrils. The whole process should be repeated as many times as possible.

Benefits :—The digestion becomes strong and health improves. The strength of the breath improves and also the heat of the body. It removes the feeling of cold and, therefore, it is particularly advisable to do it in winter. Other benefits are like those derived from Bhastrika. Let your food be as oily as is necessary to prevent dryness in the body.

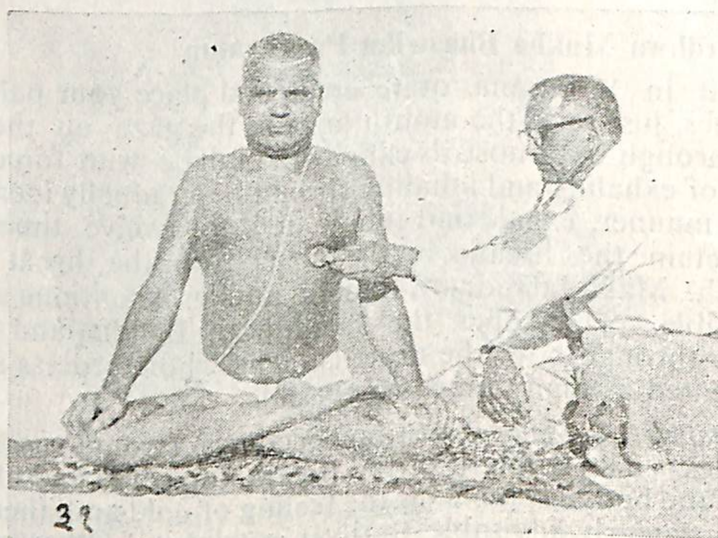
30. Shanmukhi Rechaka Pranayama

Sit in Swastika Asana. Press the right nostril and throw out the air contained in the space from the end of spinal cord to the stomach. Now, close the ears with the thumbs, eyes with the index fingers, nostrils with the middle fingers, lips with the fourth and the fifth fingers and make the Jalandhara Bandha and hold out the breath as long as possible and concentrate in the middle of the eye-brows. When you have retained the breath out as long as possible and wish to inhale, then lift the middle finger of your left hand and inhale slowly, and then without any retention exhale quickly and retain the breath out. Repeat this from left to right and *vice versa*.

Benefits :—This gives real insight and the spiritual light appears. The mind is quietened and becomes steady.

31. Hridaya Stambha Pranayama

Sit in Swastika Asana and keep the end of the spinal cord, the chest and the neck erect in one straight line. Then press the right nostril with the index finger and inhale through the left nostril and fill in the lungs. Then retain the breath and try to steady the heart with the pressure of the breath. This will be possible if so much air is taken in that the chest is filled up like a leather bag and presses the heart. Then, mentally, increase this pressure and try to stop the function of the heart. See that the breath does not travel from the throat upwards



to the brain (Brahma-Randhra). Otherwise, you will swoon. Be careful and keep the breath confined in the lungs. This practice will decrease the beats of the heart and finally you will see that the movement is not felt at all. If during practice you feel like swooning, throw out the air at once. However, if, through lack of proper care, you fall into a swoon, then the instructor sitting nearby should rub the ears and sprinkle cold water on the face. If even then the swoon persists then the aspirant must be stopped gently and told to be careful in a loud voice. Thus the swoon will end. Before the swoon comes the eyes become distorted and the mouth makes some strange sound and the aspirant falls forward; his head falls on the ground and he strikes the ground repeatedly with it. The aspirant, therefore, should not try to stop the movement of his heart in haste, and should not let the breath go up. However, if it does go up, he should exhale at once through both nostrils and mouth. Undue haste exerts too

much pressure on the heart and there is the fear of the heart and the lungs becoming injured. When I began this practice without a Guru, I used to keep watch before me and increase the duration by five seconds daily. One day I forgot about the watch before me. My eyes began to close and the breath shocked me with great force. I felt as if I had risen from the earth, but how much I rose I did not know, then I fell down. I was lying unconscious all alone in my cottage. When I awoke I found that I was bleeding from a wound in the head. I am, therefore, of the opinion that when one practises this Pranayama there must be somebody by his side, so that, if necessary, proper care may be taken. By long practice I was able to stop beating of my heart, but again I repeated the mistake and I fell down by the pressure of breath which had been retained too long. When I regained consciousness I found that I had been in swoon for three and a half hours. Those who practise under me are looked after by me as soon as they become unconscious. Only a strong Yogi can practise this Pranayama.

Benefits :—If it is carefully done one gets the experience of voidness, of trance, but knowledge therein is absolutely absent; one does not recollect what he was concentrating on. The breath gets vigour and comes under control. The circulation stops for a moment because the breath is steadied. At that time, the chest becomes hard and the face red as if the blood would ooze out. It promotes appetite, purifies the blood and steadies the mind. Aspirants are warned that they should not make haste in the practice of this Pranayama but should proceed slowly and gradually. Their food must be restricted. Every fourth day the retention may be increased by two seconds. Then it will come under control.

32. Yantra Gamana Pranayama

Sit in some habitual posture, and with the middle and fourth fingers of your right hand press the left nostril. The remaining three fingers should be turned back. Raise the elbow in line with the shoulder. Now, through the right nostril exhale quickly making a sound like that of a railway locomotive. While exhaling make it long and push out and then make it slower and slower. This will become easily intelligible under the guidance of a teacher. This must be done through the left and right nostrils, alternately.

Benefits:—The chest and the lungs become strong. The digestive power increases, the blood is purified and the body

becomes strong, control of the sense organs and mind is acquired. The phlegm of the lungs is thrown out.

33. Vama Rechaka Pranayama

Sit in Sukha Asana, exhale through the left nostril, contract your stomach and do Uddiyana; raise your left side intestines and do nauli. The intestines should stand like a rod and should not move at all. After retaining the breath outside for some time, relax. Practise it repeatedly. This process consists of only exhaling and retaining.

Benefits:—It reduces the belly and purifies the intestines.

34. Dakshina Rechaka Pranayama

This is the opposite of 33. Sit in Sukha Asana. Press the left nostril, exhale through the right one. Throw out the inner air as if you are vomiting. Then, do Uddiyana and raise the right side intestines and put them in the form of a rod. Retain the breath out as long as you can and then repeat the process.

Benefits :—As of No. 33. In addition, it relieves constipation.

35. Mukha Prasarana Puraka Kumbhaka Pranayama

Sit in habitual posture and inhale through your left nostril so that from the end of the spinal cord to the throat the whole space is filled with breath completely. Then, do Jalandhara Bandha so that no air passes out. Now open the mouth but continue to retain the breath and in this manner carry on retention or Kumbhaka. When you feel uneasy, close the mouth and inhale very slowly through the right nostril. This process should be repeated several times.

Benefits :—This benefits the lungs, throat and the brain. The disorders caused by phlegm in these parts are removed and inhaling and exhaling both become easy. The blood is purified and the veins become cleansed and strengthened.

36. Kantha Vata Udara Puraka Pranayama

Sit in Siddha Asana and place both palms on the knees. From the throat and closed mouth produce sound and also breathe and drink the breath and gulp it down in the stomach. Though the nostrils are open the breath is not inhaled through them. It is drawn into the mouth and throat and drunk repeatedly. This process is done repeatedly. It may begin

with fifteen to twenty rounds and may be daily increased by four or five rounds. After a few days, practice, the stomach could be filled with air. When you have practised it for half an hour the stomach could be filled with the breath like a leather bag full of water, or the stomach if distended due to flatulence. To come back to normal state you have to practise the peak of postures for some minutes and after that you can do Shirsha Asana or Sarvanga Asana. This must be done several times. Then, the air filling the stomach will pass out through the anus and after half an hour you will begin to feel normal.

Benefits :—It removes hunger and thirst and enables one to sit in conscious Samadhi after fasting for several days. The other benefits are like those of the other postures. I practised it when I was young. I did not sit in Samadhi but I fasted for four days. When my mouth was dry I, used to gargle with water. I did not feel hungry. It was by this process that Yogis of yore sat in Samadhi for long periods without food. This practice does not allow your mind to wander about and increases the span of life.

37. Pranava Dhwanyatmaka Pranayama

Sit in Kamala Asana or in any habitual pose. Then, inhale and take the breath down to the end of the spinal cord. Now, open your lips and, producing a sweet and humming sound, exhale slowly and continuously. Immerse yourself into the sound and close your eyes. In this sound, jap or recitation of Om should take one minute to pronounce. Of this, forty seconds should be devoted to 'O' and twenty seconds to 'M'. This duration should be gradually increased.

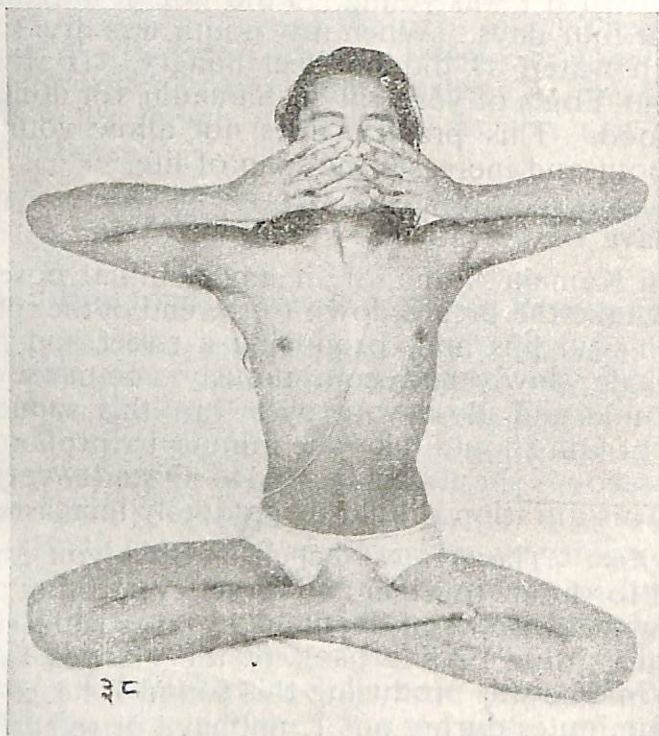
Benefits :—The greatest benefit is that you are lost in this sound for hours together and forget every thing about the world. I witnessed Swami Shantanandji of Rishikesh in such blissful state sitting on the bank of the Ganges for several hours. While he was producing this sound I heard the tune for several minutes during one Kumbhaka or retention. This sage had boundless faith in the recitation of Om. I saw him often walking about on the bank of the Ganges towards Virbhadra, observing complete silence.

It makes the breath long and subtle. It quietens the mind and steadies the intellect. It promotes faith in and love of God and draws the mind away from the objects of senses. One gets lost in the recitation of Om. Voice becomes sweet. Concentration becomes fixed and the span of life increases.

By constant practice of this Pranayama the sound of Om continues to ring all the time in your ears and you hear also the sound of bells, conch, music, or even thunder. Immersed in this delight, the mind enters into Samadhi.

38. Sarva Dwara Baddha Pranayama

Sit in Padma Asana, inhale through both nostrils and fill the space from the end of the spinal cord to the throat with vital breath and then retain the air in, while closing the ears with the thumbs, eyes with the index fingers, the nostrils with the middle fingers and the lips with fourth and fifth fingers. Fix your gaze in the middle of the eye-brows. Retain the breath as long as you can. Remove the fingers from the nostrils and exhale. Increase the practice gradually every day.



Benefits :—A light appears in the middle of the eye-brows and at the time of retention you see variegated flames rising in the middle of the brows. This Divine flame is very helpful in leading you to the knowledge of the subtle organs and elements in the astral and the causal bodies. The appearance of this flame steadies the faith of the aspirant in Yoga. The mind ceases to be fickle and the gate of Brahma-Randhra is thrown open.

39. Kapala Bhati Pranayama

This practice is described also in the chapter on Shat-Karma and Mudra. From the point of view of Pranayama, there are two methods :

First :—Sit in Siddha Asana and exhale and inhale quickly through your nostrils as if a smith's bellows were functioning. This method is responsible for its name as Kapala Bhati.[1]

Benefits :—It cures disorders caused by phlegm.

Second :—Inhale through the left nostril and exhale slowly through the right or inhale through the right and exhale through the left nostril[2], and go on increasing the rounds.

Benefits :—It purifies the lungs and removes phlegm. It promotes health and increases vigour, and also makes the breath long and subtle.

40. Mukha Puraka Kumbhaka Pranayama

Sit in Kamala Asana and inhale through the right nostril only as far as the heart in a manner that the cheeks, throat and chest get completely filled; then close both the nostrils and retain the breath in as long as you can and after that exhale slowly through the left nostril. Repeat and increase the repetitions day by day.

Benefits :—It strengthens the secondary breath (Upa-Prana) named Naga, Kurma, Krikala, Devadatta and Dhananjaya. It removes the defects and strengthens the nerves of the throat. The removal of phlegm makes the teeth and molars firm. It also subdues the phlegm of head, chest, neck and eyes. The organs, mind and breath come under control.

41. Eka Anga Stambha Pranayama

Either stand erect or lie down and inhale through one of the nostrils and try to take the breath to the neck, arm, hand, stomach and feet and imagine that all your limbs are getting strong and powerful. Gradually, go on inhaling till a particular limb becomes so stiff that it cannot be bent. Go on exercising till even two or three persons combined are unable to bend it. Experience shows that it is possible that

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1. भस्त्रावल्लोहकारस्य रेचपूरौ ससम्भ्रमौ ।
कपालभातिर्विख्याता कफदोषविशोषिणी ।। हठयोग, 2-35

2. इडया पूरयेद्वायुं रेचयेत् पिंगलां पुनः ।
पूरयेद्वा पिंगलया पुनश्चन्द्रेण रेचयेत् ।। घेरण्ड उप०, 1-57

even several persons combined cannot bend the arms and legs provided perfection has been achieved in this practice.

Benefits :—It is clear that the various limbs will become well formed and strong. The control of breath gives the power of enduring pairs of opposites. The organs and the mind are subjected to one's will which enables him to stop bullocks, horses and even cars. The body becomes brilliant, lustrous and agile.

42. Sarvanga Stambha Pranayama

Sit in Padma Asana or lie down in Shava Asana and through both nostrils inhale so that from the head to the toes no space remains empty. Then, retain and by your will make your limbs so stiff that if your body is raised and rested only on the head or the legs, then the arms and the legs remain as they were, even if no support is given to the trunk. If the legs are raised the body should remain straight up on the head. Similarly, if the head is raised the body should remain erect on the legs without bending from neck or waist. In other words, no limb should bend at its joint. It takes a long time to acquire perfection in this practice.

Benefits :—The perfect control of the breath and the body enables one to float like a piece of wood on the surface of a tank, river or sea and there is no fear of drowning. The Pranayamas Nos. 41 and 42 give unusual strength but they can be practised only by a man of strong will.

43. Vayaviya Kumbhaka Pranayama

Sit in Padma Asana with your neck and waist erect. Place your palms on your knees and fix your gaze in the middle of the eye-brows. Now, exhale and inhale through both nostrils quickly twentyfive times. Then, exhale completely and make Uddiyana, Jalandhara and Mulabandha and hold out the breath as long as you can. When you feel uneasy inhale through both nostrils. Retain the breath, and when you again feel uneasy exhale, as though vomiting, through both nostrils. This makes one Pranayama. Increase the number according to your capacity.

Benefits :—The aggravated wind and phlegm settle down. The weight is reduced and the body becomes slim and strong, and youth is regained. Chronic cold is cured, the phlegm sticking in the throat, lungs and nose is removed and the aspirant obtains the power of moving the breath

from the end of the spinal cord up to the head (Brahma-Randhra) which helps in the awakening of Kundalini.

44. Sukshma Shwasa Prashwasa Pranayama

Sit erect in Sukha Asana and place a stool at a distance of about a foot in front of you and put a small tuft of cotton on it. Exhale and see at what distance the cotton is moved by it. Maintain this distance for five to seven days and do not exhale with greater force. Then bring the cotton two inches nearer and exhale and see if it moves, but is not blown away. Practise on till you reach the stage that the cotton does not move at all, even when it is quite close to the nostrils. During the period of the practice take light food and concentrate on the length, subtleness and lightness of exhaling and inhaling. Your mind should not wander away from Desha, Kala and Sankhya. The purpose of this Pranayama is to make breathing extremely slow, light and subtle.

Benefits :—The movement of the breath becomes so light that its presence is not felt and this helps in gaining steadiness. The control of the breath steadies the meditation.

45. Prana Apana Samyukta Pranayama

Sit in Siddha Asana. Inhale through both nostrils and fill the breath in the space down to the navel. Then make Jalandhara Bandha and retain the breath in. Now raise the Apana Vayu from the end of the spinal cord to the navel, mix it up with the breath, and contract the anus so that it makes Mula Bandha. While mixing up the Prana and Apana, make Uddiyana Bandha. The mixing of the Prana and Apana causes brilliance and gives lustre to the body. Try to balance the movement of the Prana and Apana. After this, make an effort for retention and then exhale. Increase this practice daily.

Benefits :—The balance of Prana and Apana gives rise to the brilliance of body. The breath rises up and Kundalini awakes. This is experienced in the fullness of time.

46. Bahya Abhyantara Kumbhaka or Sahita Kumbhaka Pranayama

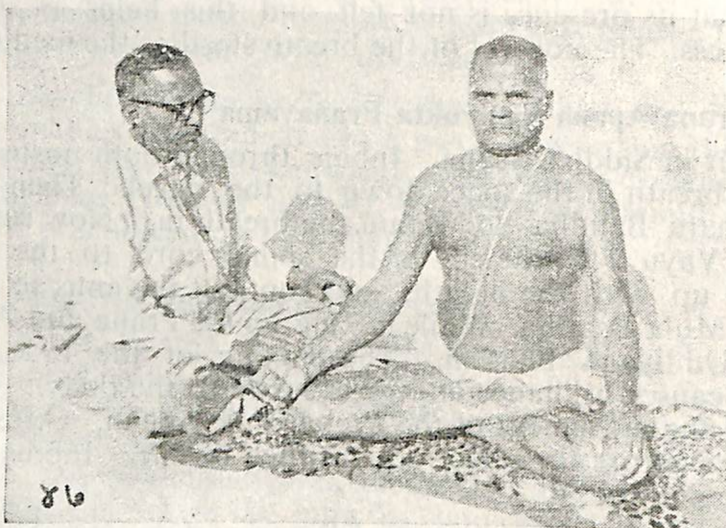
Sit in Swastika Asana. Close your right nostril. Inhale through your left nostril slowly and fill the air down upto lower end of your spinal cord, that is Muladhara. Retain the breath and make Jalandhara and Mula Bandhas. Keep

the breath in, as long as possible. Now, exhale through the right nostril and retain the breath out as long as possible. Inhale through the left nostril and make Kumbhaka and then exhale through the right nostril. While retaining the breath in and out make Jalandhara and Mula Bandhas. Practise these Kumbhakas (retentions) by turns.

Benefits :—The power of inhaling, exhaling and retaining is increased. The aspirant becomes long-lived. The benefits which accrue from other Pranayamas do from this also.

47. Nadi Awarodha Pranayama

Sit in Padma Asana, close the right nostril and inhale through the left one and fill the whole space down to the end of the spinal cord. Close your fists and place them on your knees. Inhale and take the breath towards the chest and from there move it to the right arm with your will power. Continue this effort till the arm bulges out and pulse begins to stop. Then, inhale and try to stop the pulse completely, and when it stops completely, inhale and retain several times



for short periods and send the breath to the arm. When it is completely filled, the circulation stops and eventually the beating also stops. By practising it for sometime one understands the method of concentrating the breath on the arm. This can be done in the standing posture. For demonstration, the breath is first filled in the arm and the rest of the body remains as usual. It can so happen that the circulation stops so much that the arm becomes black and blue in appearance.

Benefits :—The breath comes so much under control that it can be concentrated in any part of the body which becomes so strong that it can perform extraordinary acts and does not get tired. You can astound an audience by lifting heavy weights and doing other acts of Herculean strength. The other benefits are the same as those which accrue from the Eka Anga Stambha. Similar practice can be done on the other arm as well.

48. Sapta Vyahriti Pranayama

Sit in Vira Asana. Inhale through both nostrils reciting Sapta Vyahritis mentally once. Now, retain the air in and repeat the Sapta Vyahritis four times. Exhale while reciting them twice. You will thus recite the Sapta Vyahritis mentally seven times. Follow this process and go on increasing the mental recitation. The Sapta Vyahritis are:—Om Bhuh, Om Bhuwah, Om Swaha, Om Mahah, Om Janah, Om Tapah, Om Satyam.

Benefits:—Wavering of the mind stops and it merges itself in Dharana (concentration of mind on one point), Dhyana (contemplation) and Samadhi (Super-consciousness). The mind begins to stay at a point which gradually results in Samadhi (Super-consciousness). It is very useful in concentration of mind and intellect.

49. Urasthala Shuddhi Pranayama

Sit in Padma Asana. Inhale through both nostrils. Close your right nostril and exhale strongly through the left nostril. Inhale again through both nostrils and exhale through the right nostril strongly. Go on exhaling through the nostrils by turns.

Benefits: The phlegm thickly accumulated in nose, throat, and lungs liquefies and passes out, and the upper parts of the body, therefore, are cleansed and become strong and healthy. The passages of Ida, Pingala and Sushumna are cleansed and opened. The spiritual light appears, peace pervades the whole body. The mind concentrates. The intellect is at peace and the sense organs are at a standstill.

50. Shakti Prayoga Pranayama

In this Pranayama, while inhaling slowly the Sahita Kumbhaka or Kewala Kumbhaka are employed. Let an aspirant or a group of aspirants sit in front of the practitioner

who should sit on a raised seat or platform. He should sit in Siddha Asana and keep the fingers straight. Bend the right arm at the elbow and raise it about three inches above your head, keeping it in front of the aspirants. Inhale a little and retain it. Then, with feelings of charity and compassion, practise Trataka with the intention of dominating the feelings of the aspirants. With your breath, mind and intellect, concentrate the feelings of imparting power and with the half raised hand make an effort to disseminate your power as if your feelings are being showered on the bodies, organs, breath, mind and intellect of the aspirants, their external actions are being stopped, and according to their individual capacity they are being impelled to feel internal experience. The effect of the power employed will appear from the fact that their bodily movements will stop, inhaling and exhaling will become slow and long, and thus balanced. The sense organs will stop functioning through the eyes. The intellect will feel the urge of your determination and will then command the minds to acquire internal knowledge. Thus the mind will gradually experience that it is acquiring internal knowledge.

1. The Yogi has to make only this much endeavour in the first Pranayama.
2. The second step is to turn the thumb and fingers of the right hand which is already raised and to move the mind and intellect along with the organs of senses with all your determination towards the Brahma-Randhra and make them feel the light and action. Therein, impelled by your determination, these organs become busy in perceiving knowledge.
3. In the third Pranayama the astral body thus engaged should be forced to keep steady where it is now engaged, and to make it see as you see and feel. You have to use your hand repeatedly to keep the mind steady.
4. During the fourth Kumbhaka, by means of Trataka, keep the aspirants under your control as if they were the beads of a rosary. If your aspirant is far away, then the power is employed on him, keeping in mind the direction and region where he is staying.

The Shakti Prayoga Pranayama is employed also for curing certain ailments. For the treatment of severe pain and fatal diseases, stand up, inhale and retain the breath. With fingers straight either of both hands or only the right hand, touch the body or only the affected part and after every

touch shake off the hand with your strong will to make the patient feel "I am being cured, my disease is going off." Your feeling also must be similar. With your entire will-power throw off the disease either in a certain direction or up at the sky, and receive health from the sky and let it go into the patient. During this time inhale and retain breath repeatedly. This will strengthen your will power. On occasions it has been seen that the disease leaves the person and grips another and does not go towards the sky. Sometimes this practice, when employed very affectionately, results in the attack being transferred to the practitioner himself, who has to suffer. Different diseases have different shapes and forms which have been seen while they leave the patient. This enables us to watch which way the disease is going. When the patient is feeling severe pain, effort must be made to divert his mind. Treatment must always be employed with breath full, otherwise the ailment affects the practitioner himself. While you are retaining breath the disease does not get any chance of entering your body along with your inhaling and thus it is unable to affect you.

It has been experienced that greater success is obtained in treatment if it is done with chest full than without a Kumbhaka. Mental healing without Pranayama is feeble. If your target is the Brahma-Randhra of a patient, then inhale and retain the breath in your brain and then direct your power. If your target is his heart, then retain breath in your heart. This method affects the same part of the patient's body from which you are throwing your suggestion as yours.

This practice is a double-edged sword. This can be employed for other purposes as well. You can disturb or distract, according to your will, the intellect of an individual. You can make him forget certain things or engage him in certain actions and cure distraction as well.

CHAPTER V

SHAT-KARMAS

Yogi Gherand says that Asanas or postures give steadiness, and Pratyahara imparts patience. Scientific breathing gives lightness, and meditation enables us to realize the self. Samadhi (super-consciousness) gives non-attachment and finally salvation. Similarly, the Shat-Karmas purify an individual and the Mudras make him steadfast. Thus the Shat-Karmas and Mudras are very helpful in practising Yoga.[1]

The Shat-Karmas are enumerated by Gherand as follows:

1. Dhauti.
2. Basti.
3. Neti.
4. Nauli.
5. Trataka.
6. Kapala Bhati.

1. **Dhauti Karma**

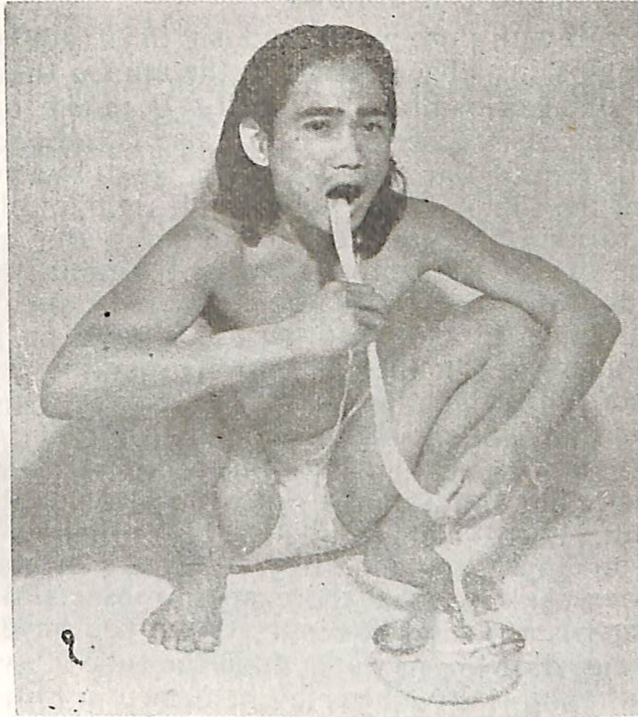
Take a thin and soft cloth like muslin about three inches wide and seven and a half yards long. This is called Dhauti. In winter, soak it in warm water or milk and sugar. Sit on your toes, keep the Dhauti in a water pot, open your mouth and put one end of the soaked Dhauti into it, and push it down your throat with your middle and fourth finger. First drink a little warm water mixed with milk and then try to swallow the Dhauti gradually by mouthfuls. If there is vomiting and the Dhauti is thrown out, then wait for one or two minutes and again try to swallow it, as before, with the help of warm water. You will succeed in a day or two or it may take even upto four days, but do not make haste or get nervous. Once

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1. षट्कर्मणा शोधनं च ग्रासनेन भवेद् दृढम् ।
मुद्रया स्थिरता चैव प्रत्याहारेण धीरता ॥
प्राणायामाल्लाघवं च ध्यानात्प्रत्यक्षमात्मनि ।
समाधिना निर्लिप्तं च मुक्तिरेव न संशय: ॥ Gherand, 10-11

2. धौतिर्बस्तिस्तथा नेतिर्नौलिकी त्राटकं तथा ।
कपालभातिश्चैतानि षट्कर्माणि समाचरेत् ॥ Gherand, 1-12

about three feet of it goes down, then it will slip on more and more daily. In winter, if the Dhauti is pushed in and taken out with the help of warm water, it does not stick in the throat, but if due to want of proper care it gets entangled and forms a tie, then swallow it down with warm water or vomit it out. Once you get accustomed to it you will not necessarily require warm water. When you get fully accustomed, then swallow the Dhauti completely and perform Nauli. After



that take the Dhauti out. Remember that about a foot and a half of Dhauti should remain outside the mouth. There should be a knot to prevent it from slipping down the throat. In no case should the entire Dhauti be swallowed. If even the Dhauti gets stuck in the throat and you cannot take it out, then drink lukewarm ghee or castor oil. This will help it to slip out. You may use ghee, almond oil or castor oil whichever is readily available. It has been observed that there is very little chance of the Dhauti sticking in. Until you get accustomed, do it daily and then when necessary. After the Dhauti has been used, wash it with warm water and remove the phlegm thoroughly, dry it and fold it. In order not to be out of touch with the practice, do the Dhauti when the season changes. This will be helpful in maintenance of health. It should be done early in the morning with an empty stomach.

Benefits :—It cures cough, asthma, spleen troubles, leprosy, cold, disorders of lungs and bad bile. It also removes disorders of the stomach, liver, gall bladder and throat and improves health and digestive power.[1]

2. Basti Karma

Draw in water through the anus and wash the intestines with Nauli and then throw out the water. This is known as Basti. The method is as follows :

Fill a tub with pure water and sit in it on your toes with your hips in. Then insert in the anus a tube made of bamboo or of silver or brass or steel. It must be just as thick as can be easily inserted. Then raise Nauli and contract it so that the required amount of water is drawn in. Now come out of the tub and turn your Nauli right and left. After this, while turning the Nauli to the left, let out the water through the anus. Remember that the tube must be four or five inches long. At one end its hole should be such as would let the small finger in and the other end should be such that the middle finger can be inserted in. Towards the narrower end and about an inch and a half lower put a ring so that the tube does not go entirely into the anus. Insert the tube from the narrow end, and draw in the water. Fill the tub with water so that you are in it upto the navel. Remember that Dhauti, Basti, Neti, Gajkarni and other practices are done with an empty stomach. If you want to do the practice in a river or a tank, see that there are no insects or leeches and the water is pure and flowing. When you have acquired the practice of drawing in water, then the tube may be dispensed with and the water may be drawn in only with the help of the middle finger. In the advanced stage of this practice, the water can be drawn in without any help whatsoever. Now-a-days an enema is used which is the best method.

Benefits :—It cures dropsy and the diseases arising from the three humours. It removes the disorders of blood, flesh, fat, bones, marrow and semen. It removes the impurities of the sense organs, mind, intellect and heart, making a man feel happy. The Rajoguna and Tamoguna are overcome. It awakens digestive power and balances the humours. It cures flatulence and makes the body handsome. It purifies the intestines and relieves constipation. By its use, stomach

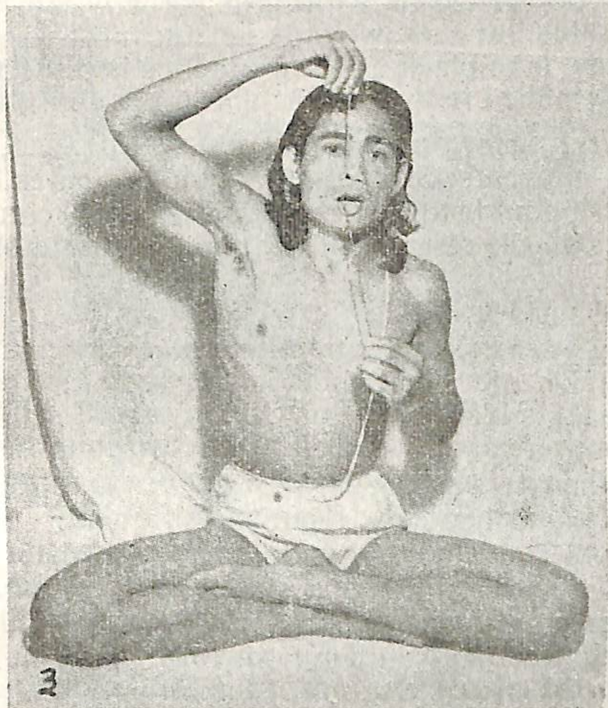
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1. कास-श्वास-प्लीहा-कुष्ठं कफरोगाश्च विंशतिः ।
धौतिकर्मप्रभावेण प्रयान्त्येव न संशयः ।। Hatha Yoga Pradipika, 2-25

troubles do not occur. After it has been practised for some days, the fat is removed which enables you to perform Nauli and Basti easily. Before sitting in Samadhi the entire water of the intestines should be thrown out. Otherwise it rots and causes diseases. For the removal of aggravated bile, Basti is very useful, but remember that excess is aways bad. It causes several kinds of disorders. The Basti practice, therefore, should be done only when necessary.[1]

3. Neti Karma

Take a piece of muslin cloth, about eighteen inches in length and about a little more than an inch in width. Tear it length-wise about nine inches and twist the two parts like a string. Then melt some pure wax in a cup and soak the



twisted part in it. Take it out and smoothen it with your fingers so that no wax remains sticking anywhere on it, because if it does, it is injurious. Now make the end of the

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1. गुल्मप्लीहोदरं चापि वातपित्तकफोद्भवाः ।
बस्तिकर्मप्रभावेण क्षीयन्ते सकलामयाः ॥
धात्विन्द्रियान्तःकरणप्रसादं, दद्याच्च कान्ति दहनप्रदीप्तिम् ।
अशेषदोषोपचयं निहन्यादभ्यस्मानं जलबस्तिकर्म ॥

Hatha Yoga Pradipika, 2-27, 28

twisted part pointed so that it (Neti) may be inserted into the nose easily. Now soak the Neti in a glassful of water. See that the waxed portion does not turn and break. Pressing the waxed part with the fingers, insert it gradually into the nostril, through which the inhaling is going on. If sneezing starts, pull it out and try to insert again. In the beginning insert only two or three inches of it and then leave it. By gradual practice when it reaches the throat, then with the middle and fourth finger of the right hand push it down, and then try to pull it out through the mouth. While pulling it out through the mouth, the remaining portion of Neti should be pushed in gradually with a thumb and finger of the left hand and the right hand should be used in pulling it out. Practise this with the other nostril also. These practices should not be carried on with haste; otherwise it will cause not only trouble but also wounds in the nose from which bleeding may take place. When practice is perfect the Neti can be easily pulled in and out as if you are churning curd.

Benefits :—This practice cleanses the forehead, nose and throat and prevents cold and catarrh. It cures headache, improves vision and stops the development of cataract. In fact, it cures all the diseases of the parts above the shoulders.[1]

4. Trataka Karma

Fixing your eyes and attention on a particular point is called Trataka. Sit in Siddha or any comfortable posture and then make a black point or Om on a wall. From a distance of about a yard, gaze at it fixedly without moving the eyelids. When the eyes begin to water or smarting is caused or they feel pain, then close them and sit quietly. Instead of the black spot you can use a tank of pure and calm water for practising Trataka. Some people start with the moon, a picture of a great man or any other thing that they love, like a diamond, pearl, emerald or a lamp, mirror or the sun. But the sun injures the eyes. Do not, therefore, practise Trataka before a brilliant object. While practising Trataka your eyes and attention should both be fixed on the same point or object. Only then you can achieve success in the Trataka practice. Increase the time gradually and do not let the various ideas arise in your mind. According to your capacity, you can practise Trataka for hours. It is better if though the eyes are open, no object is before them, as it is in Unmani

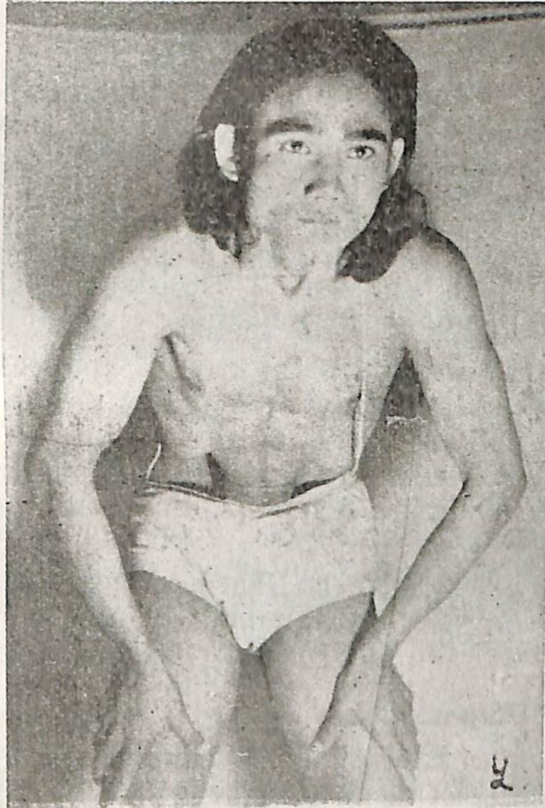
1. कपालशोधिनी चैव दिव्यदृष्टिप्रदायिनी ।
जत्रूर्ध्वजातरोगौघं नेतिराशु निहन्ति च ।। Hatha Yoga Pradipika, 2-30

and Sambhavi Mudra. The attention is focussed internally and the eyes are open but there is nothing at which the eyes are gazing. By this sort of Trataka the eye-sight does not suffer, and it does not matter how long you practise it.

Benefits :—By Trataka practice the Sambhavi Mudra is perfected and diseases of the eyes are cured and vision is improved. It removes laziness, drowsiness and controls sleep. The vision is so much improved that you can see the stars during the day[1] and people are attracted by the mere glance. The external attention or meditation becomes strong and the mental power increases. The concentration on earthly, watery and fiery objects is also perfected by Trataka. Similarly, you attain success in Sambhavi and Unmani Mudras. Both in Raja Yoga and Hatha Yoga, you attain quick success by Trataka.

5. Nauli Karma

Stand with your feet about a foot and a half apart.



1. एवमभ्यासयोगेन शाम्भवी जायते ध्रुवम् ।
नेत्ररोगा विनश्यन्ति दिव्यदृष्टिः प्रजायते ।। Gherand, 1-56
मोचनं नेत्ररोगाणां तन्द्रादीनां कपाटकम् ।
यत्नतस्त्राटकं नित्यं यथा हाटकपेटकम् ।। Hatha Yoga Pardipika, 2-32

Bend forward and place your palms on your respective knees. First exhale and do Uddiyana, then with your will power, internal effort and skill draw up the down-going wind and make your intestines stand and try to move them on one side and then to the other. While doing this, it is absolutely necessary to exhale and then to retain out. Without doing this it is difficult to move Nauli. The Nauli must be raised up with the help of the external retention and should also be moved. Persons with big bellies cannot practise it, and Basti is not possible till perfection has been achieved in Nauli.

Benefits :—It cures weak digestion and keeps the practitioner happy. It reduces the belly and prevents disorders of the intestines, kidneys and stomach. If these ailments ever occur, they do not stay long and the defects of stools, urine, bladder and semen are removed. It invigorates the body and breath. Enlargement of the spleen and liver is prevented. One does not suffer from dropsy.[1]

6. Kapala Bhati Karma

Sit in your habitual posture and inhale through one of the nostrils, and, without retention, exhale through the other nostril. This quick inhaling and exhaling without stop, like that of the bellows of a blacksmith, is called Kapal Bhati. It has two forms but this one is more useful. While exhaling or inhaling through one nostril the other one should be pressed with the thumb and fingers. This instruction has also been given in the chapter on Pranayama.

Benefits :—It cleanses the arteries, reduces fat, improves digestion and bodily strength. It makes you more active and cures all ailments of phlegm. It helps in diverting the breath upwards and in awakening Kundalini. As it consists only of exhaling and inhaling it helps in concentration and engaging in contemplation.

We have described the Shat-Karmas but there are four more practices which are equally helpful and contribute to better contemplation and meditation.

7. Brahma Datuna Karma

Take ten or twelve pieces of fine yarn, each about seven feet long, and twist them to make a string. Again make it

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1. मन्दाग्निसन्दीपनपाचनादिसन्धापिकानन्दकरी सदैव ।
अशेषदोषामयशोषिणी च हठक्रियामौलिरियं च नौलिः ।।
Hatha Yoga Pradipika, 2-34

threefold and twist into a string. Thus it will make a string about two feet long and as thick as a little finger. At one end a ring may be formed. This will help in taking out the string from the stomach. Then melt some pure wax in a pot and soak the string in it. Rub with hands and smoothen it. At the other end of the string about half an inch of it should be kept free from the wax so that it goes in without trouble and does not stick. This is known as Brahma Datuna. This Brahma Datuna can be made also of the karnel of the banana tree which is very soft. This should be made fresh every day.



The beginning must be made with this. It can also be made of the tender stems of the Banian tree or of the Babool tree as well. But if it is made of yarn, then the trouble of preparing a new one every time will not be necessary. It must be washed daily with cool water.

Method:—First answer the call of nature, then take the Brahma Datuna and soak it in cold water. Then either standing or sitting on your toes try to push the soft end of the Brahm Datuna gradually down your throat. This will cause vomit and cough. The nose and the eyes will water and phlegm will come out of the throat. Do not get nervous but try to push it down again. When about four inches of it goes

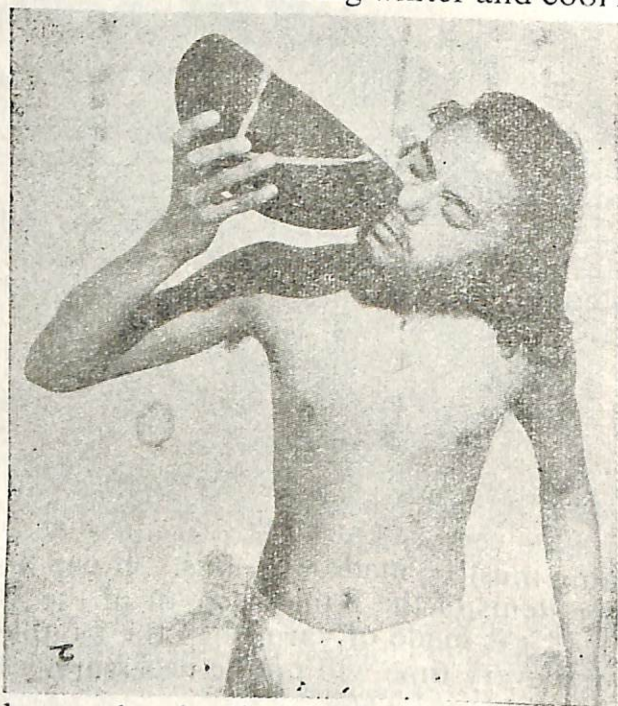
in, then gradually in the course of five to seven days you will be able to insert about a foot and a half in and move it slowly round the navel. Now, putting your finger in the ring, pull it out gradually. The wash off then phlegm and hang it on a peg.

Benefits :—It cures sour belching and cleanses stomach, liver, chest and throat. It promotes digestion and prevents the diseases of phlegm. It also cures eye diseases and improves vision and prevents cold. Other benefits are like those from the Dhauti Karma. The Brahma Datuna is also known as Danda Dhauti.

8. Jala Neti

Jala Neti is of various types :—

1. Fill with water a conch shell with open mouth or a lota (water pot) or kamandal (a Sadhu's water pot). The water should be lukewarm during winter and cool in summer.



Throw back your head a little and pour water in one of your nostrils from the water pot. Keep your mouth open as you pour water into the nostril. It will come out by itself from your mouth. Go on pouring water from the water pot into your nostril and it will automatically come out of your mouth. Do this alternatively through each nostril. By practice you can draw in water with your nostril from the water pot or from the hollow of your hands direct.

2. Cleanse your nose. Keeping the mouth closed, drink water through your nose. You can, in this way, drink milk, ghee, and almond oil also.

3. Mix a little quantity of salt with water and put it in a pot. Shut your mouth and place your nostril quite close to the pot and pour water into your nostril. Bend your mouth to the opposite direction; the water itself, without any effort on your part, will begin to come out of the other nostril. You should press tightly with your fingers the nostril you are not using so that the air does not go in. You can take in water without salt also. Cold can easily and comfortably be cured by doing Neti with lukewarm water mixed with salt.

Benefits :—By daily regular practice headache caused by bile or phlegm, bad cold, and the swelling of the throat due to cold are cured. It is very useful for curing pain in the chest or heaviness caused by bile and also the ailments of forehead and head. It is particularly helpful in curing eye troubles. Eyes do not get sore, vision remains constant and sometimes even improves and the possibility of the formation of cataract lessens. The nose becomes clean. Jala Neti must be done with empty stomach. When suffering from cold, you can use lukewarm water and do Jala Neti at any convenient time.

9. Gaja Karni or Kunjar Kriya

In the morning first answer the call of nature and then drink two or three seers of water mixed with salt while standing. Sometimes it causes vomiting. Drink as much as you can. Then bend forward and place the palms on your knees and move your stomach back and forth and vomit. In winter use lukewarm water and in summer just ordinary water. If vomiting does not thus take place, drink water as before, bend down, place your left hand on the knee, join the middle and index fingers of the right hand together and insert their tips in the throat, and press the tongue in the throat with them and move the stomach. Keep the head bent downwards. The water will thus come out. If it does not come out at the first effort, repeat it. After the practice becomes perfect, you can vomit when you like, as you erect and pass wind. You may drink water through a rubber tube and throw it out. This is also a sort of vomiting. One other method is this. After meals, drink as directed above and vomit. This method takes out everything. It is called 'Vaman Dhauti'.

After this do again 'Agni Prasarana Pranayama' and pump out the remaining water.

Benefits :—It cures stomach and throat troubles, such as gastritis, sour belching, colic pain, flatulence, heart-burn, indigestion, etc. It increases appetite and makes you feel cheerful.

10. Pavana Basti

Provide yourself with a tube of silver or of some other metal. The rest of the technique is similar to 'Jala Basti. Sit on your toes, insert the tube into the anus, draw in air like water. When it is done, bend up and place your palms on your knees, and make 'Nauli' and 'Uddiyana-bandha'. Press the intestines. Pass out the air as you pass out wind, or you may adopt the 'Mayura Asana' or 'Sarvanga Asana' or both and push out the air. When the practice becomes perfect, you can do the whole process only with the middle finger of your left hand.

One more method is this: Stand erect, bend forward, place the palms on the knees, make 'Nauli' and push out the air.

Benefits :—Removes disorders of the intestines and constipation, improves digestion, cures pain of flatulence and makes the stomach light.

The above practices cleanse the whole body and make it capable of scientific breathing and Yogic postures. They train the body and its organs, breath and mind, so that they can be put to proper actions and become helpful in practising abstinena (Pratyahara), concentration and contemplation and also long time super-consciousness (Samadhi).

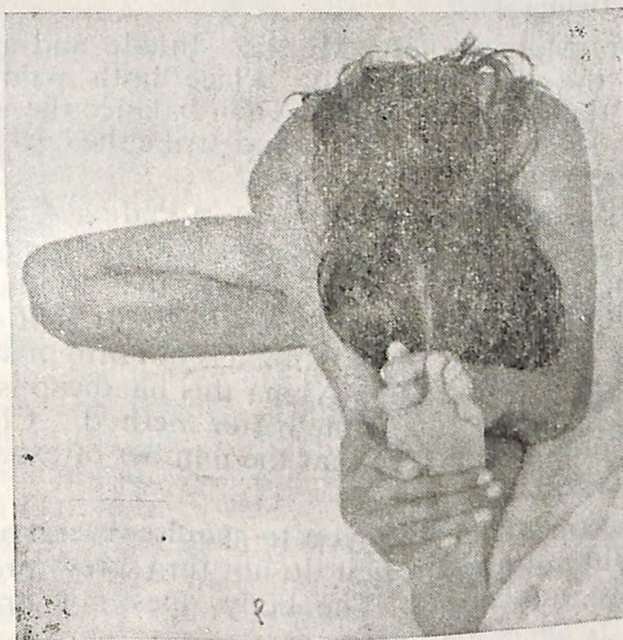
CHAPTER VI

MUDRAS

Now we will describe fifteen types of Mudras which help diverting upwards the Prana (Pranotthan) and awakening Kundalini. The Mudras help also in 'Shat Chakra Vijnana' (Science of the Knowledge of the Six Chakras).

1. Maha Mudra

Sit with your legs stretched forward and bend the left leg and place it on the perineum. Then bend down and hold the right foot with your palms and inhale. Make Mula Bandha and Jalandhara Bandha and stay in this posture as long as you can. Exhale slowly. Repeat this on the other side as well. This may be done five or six times.



Benefits :—The practice of Maha Mudra cures pthysis, cough, enlarged spleen and chronic fever and also chronic gastritis, indigestion, leprosy, etc. Its continued practice will make the breath enter the Sushumna and help it to travel

upwards and awaken Kundalini. Note that in Maha Mudra the exhaling and inhaling on the left and the right sides should be of equal number, in no case unequal.[1]

2. Maha Bandha

Place the heel of the left foot under the perineum firmly and the right foot on the left thigh. Inhale and make Jalandhara Bandha. Retain the breath as long as you can and then exhale gradually. In certain works it is said that while practising Maha Bandha you should continue to strike the Mula Bandha repeatedly with the heel and during Maha Mudra and Maha Bandha, when you are retaining the breath, try to see that the mind enters the Sushumna. This is, however, possible only when an aspirant has acquired proper knowledge of both. In this practice also the exhalings and inhalings on the left and right sides must be equal, in number.

Benefits :—It awakens Kundalini and facilitates the entry of breath in Muladhara Chakra. The passage to the Chakra Bhedan opens. The rest of the benefits are the same as those of Maha Mudra.

3. Maha Bedha

Adopt Maha Bandha Mudra. Inhale and retain, and make all the three Bandhas. Place both palms on the ground at the respective sides. Then balance the whole body along with the left leg on them and strike the heel against the perineum repeatedly.

The second technique is to sit in Padma Asana. Inhale and retain breath. Then raise yourself above the ground and strike repeatedly with the seat against the ground. In the first technique of this practice, when the body is lifted with the help of the hands, the Mula Bandha is not firm or steady. But when you do it with Padma Asana this handicap is not there and hence Padma Asana is the better method. Change your legs while doing it and see that the number of exhalings and inhalings is equal.

Benefits :—It enables you to acquire several perfections. Wrinkles do not appear, hair do not turn grey prematurely, tremors do not occur. The body does not droop. The

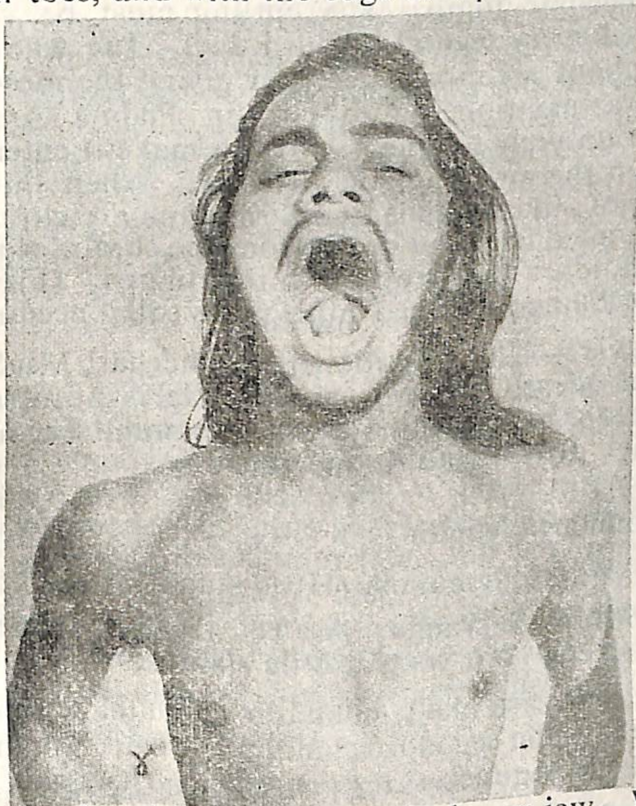
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1. क्षयकासं गुदावर्तं प्लीहां जीर्णज्वरं तथा ।
नाशयेत् सर्वरोगांश्च महामुद्रानिषेवणात् ।। Gherand Samhita, 3-8
क्षयकुष्ठगुदावर्तगुल्माजीर्णपुरोगमाः ।
तस्य दोषाः क्षयं यान्ति महामुद्रान्तु योऽभ्यसेत् ।। Goraksh Paddhati

digestive fire continues to be strong. The Prana becomes subtle and enters Sushumna and by its entry into Ida and Pingala Samadhi becomes possible,[1] and the body becomes motionless, like a rock.

4. Khechari Mudra

Sit in Utkata posture (Knee-support Pose—No. 32), that is, on your toes, and with the edge of a piece of rock salt rub



the tissues joining the tongue with the lower jaw. While you do this, raise the tongue. This must be done daily. In the morning, hoid the sides of your tongue with thumbs and the index fingers and move it as if you are milking a cow. Then rub it with 'Triphala' powder. This can be done also with a cloth. You should continue doing this until you are able to push out your tongue and touch the tip of the nose first and later the middle of the eye-brows. This will enable you to double the length of your tongue and make it reach the Kapala Kuhara (the hole in the head). The other method of lengthening the tongue is this: The tissue joining the tongue

1. महावेधोऽ यमभ्यासान्महासिद्धिप्रदायकः ।
वलीपलितवेपघ्नः सेव्यते साधकोत्तमैः ।। Goraksh Samhita, 1-4

to the lower jaw may be gradually cut off in the presence of an instructor or with a mirror before you or still better to get it gradually done by a surgeon and move it in the way already described. By eight or ten surgical operations and daily moving it up and down like milking a cow, the tongue will become long enough to reach the nose and the middle of the eye-brows. Do not make haste in cutting. Be very careful. If too much of it is cut off at one time, you may start stammering or become dumb. The cutting must be very slight and repeated every second or third day. The whole process will take about six months. After giving the movements to the tongue as mentioned above, sit in Padma Asana every day. Turn up your tongue and try to make it enter the brain hole both in the morning and evening. When this is done, the gates of Ida, Pingala and Sushumna are closed and the nectar-like juice trickling down from the brain through the Brahma-Randhra will drop on to the tongue. This resembles the state of Samadhi. The Hatha Yogis call it nectar drinking.

Benefits :—The practitioner of Khechari Mudra is able to conquer death in two weeks. He is not troubled by laziness, sleep, hunger, thirst, etc. His mind becomes steady and serene. It is helpful in meditation.[1]

5. Viparitakarni Mudra

(1) Make Shirshasana (Head-stand Pose—No. 72).

(2) Make Sarvanga Asana (Shoulder-stand pose—No. 27). Keep your body a little slanting.

In either case make Jalandhara Bandha and fix the gaze on the toes. The second technique is better than the first because it saves unnecessary pressure on the head.

Benefits :—It awakens digestive fire, the intake of food increases. Therefore, you have to regulate your diet; otherwise the increased digestive power will dry up the digestive juices. Increase the practice daily. It will prevent the hair from turning grey prematurely.[2]

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1. ऊर्ध्वजिह्वः स्थिरो भूत्वा सोमपानं करोति यः ।
मासार्धेन न सन्देहो मृत्युं जयति योगवित् ॥
2. नित्यमभ्यासयुक्तस्य जठराग्निविवर्धिनी ।
आहारो बहुलस्तस्य सम्पाद्यः साधकस्य च ॥
अल्पाहारो यदि भवेदग्निर्दहति तत्क्षणात् ।
अधःशिराश्चोर्ध्वपादः क्षणं स्यात् प्रथमे दिने ॥ Hatha Yoga Pradipika, 3-80, 81

6. Bajroli Mudra

A catheter is a rubber of No. tube which is available from chemists. Purchase a size 4 or 5. It must be about 7 or 8 inches in length. Smear the pointed part with almond oil, ghee or oil and insert it in the genital organ. First take it upto 2 or 3 inches only. Increase the length gradually. When you feel pain, take it out. After some practice, have a size 7 or 8 catheter; try to insert it in. When you have practised it well, sit on your toes and raise up the intestines doing Nauli; contract your Mula Dhara and draw the air in. (This is known as Phutakara.) After mastering this process, practise insertion of 6 inches of catheter. Now take water in a jug or any other pot, put the other end of catheter in it and draw the water in. This water will come out along with urine. After attaining perfection in this practice, draw the water in with the help of a steel or silver catheter. This is easy. Milk, oil, etc. can also be drawn in like water. All these liquids come out along with the urine. We can call it Urinal Basti as well.

Benefits:—Before you have to sit in super-conscious state for several days, you have to cleanse kidneys by Bajroli, intestines by Basti and stomach by Gaja Karani. This prevents the possibility of any disorders in these organs. It also prevents all disorders of urine and semen like burning sensation while passing urine. Gonorrhoea and wet dreams are also cured. Its primary aim is to help the maintenance of continence. Those Hatha Yogis who claim that intercourse with women helps in getting strength and courage are mistaken. This is absolutely undesirable for those who want to follow the Shreya Marga (Path of Salvation).

7. Shakti Chalini Mudra

Sit in Vajra Asana. Inhale through both nostrils and take the breath down to the Muladhara region, making contact with Apana. You should so try that it begins to enter Sushumna. For this do Ashvini Mudra (expanding and contracting the anus), that is, draw the anus up and then release alternately. By this process the Prana begins to enter the Sushumna and thus the Kundalini is awakened.

Second technique—Sit in Sukha Asana (Asana No. 4) and catch hold of the ankles and draw them towards your stomach and with the heels strike and press the Kanda Mula which is situated below the navel and at the root of genitals. Now awaken the Kundalini with Shakti Chalini Mudra. Sit in Bolt Pose and practise Bhastrika Pranayama (No. 11). Thus

the Kundalini rises upwards through the Sushumna in the spinal cord. When it rises, you feel as if ants are crawling in your spinal cord and you experience pleasant sensations, vibrations and steadiness, etc.

Benefits :—The Prana rises upwards (Pranotthana) and Kundalini is awakened. As a result there is the possibility of the plexuses becoming visible. Laziness and inertia are overcome.

8. Yoni Mudra

Sit in Siddha Asana and press the ears with the respective thumbs, eyes with your index fingers, nostrils with your middle fingers and both the lips with your fourth and fifth fingers. Before this, do Kaki Mudra and draw the Prana in and contact it with the Apana Prana and do mental recitation of Om and imagine strongly that your awakened Kundalini is passing through all the Chakras and entering the Sahasra Dala Kamala.

Benefits :—Contact of Prana and Apana awakens Kundalini; spiritual light and Chakras begin to appear. Success in it depends on the intensity of efforts of an aspirant.

9. Unmani Mudra

Assume a steady posture of Padma Asana and fix your gaze between your eye-brows. Keep your eyes open without looking at anything. Fix your mind on Ajnya Chakra. Stop all thought waves and be steady. The mind may be fixed in Brahma Randhra.

Second Technique—With eyes half opened fix your gaze at the top of your nose or at the distance of about six inches from it. Now making your body, breath, sense organs and mind steady and stopping all thought waves a Yogi should rest in his own self.

Benefits—Unawareness of body takes place. Breath, sense organs and mind are at a standstill. Introversion begins and the intellect is at a standstill. The Yogi enters in Smadhi (super-conscious state), light of knowledge dawns and Ritambhara appears.

10. Shambhawi Mudra

Assume a steady pose, keep the body and neck in one straight line. Steady your gaze and keep the eyes open and look in the space without fixing your eyes on a particular point. The mind should be fixed on the causal body. The

success in this Mudra depends on practice of Tratak and on seeing nothing though the eyes are kept open. The mind is fixed on internal objects. It expedites the visualization of the objects in the heart.

Benefits :—All the benefits of Unmani Mudra are accrued. Mind and intellect are at a standstill. The Yogi enters his heart and gets into Samadhi. The visualization of the objects in the heart becomes easy. As the body becomes steady, the Yogi rises above body consciousness. The mind loses its entity for him and blissful state is achieved. The benefits of meditating in this Mudra are far greater than those accrued by keeping the eyes closed. This helps the mind to get detached from it and sublime bliss prevails

Benefits :—The benefit of meditation in this Mudra is far greater than that which accrues from keeping the eyes open.

11. Kaki Mudra

Keep your back and neck straight. Sit in Siddha Asana (No. 1), and with the help of your lips give to your tongue the form of a crow's beak. Inhale through it and retain the air in. Now close your ears with your thumbs, eyes with your index fingers, nostrils with your third finger and mouth with your fourth and little fingers. Retain the breath in as long as you can. Exhale slowly through the right nostril. Likewise exhale slowly through the left nostril also, after undergoing the whole process. Repeat it again and again.

Benefits :—It suppresses the bile and removes disorders caused by it. The spiritual light appears and the eye sight improves.

12. Ashwini Mudra

Sit in Sukha Asana (No. 4) and contract and expand the anus. Do it like the animals such as cows, buffaloes, and especially horses, which contract and expand their anus after they answer the calls of nature. Go on repeating this process for several minutes.

Benefits :—It quickly raises the Prana and awakens the Kundalini. The Muladhara is cleansed which helps in acquiring Yogic knowledge, and the appearance of the spiritual light.

13. Tribandha Mudra

Sit in Padma Asana (No. 2). Inhale a little and contact this air with the Samana Prana. Raise the Apana (Lower air) from the Muladhara. Make all the three Bandhas and try

to push the inner air into the Sushumna. Remaining in this posture, place your palms on the ground on both sides, then raise the hips and put them slowly on the ground. Repeat several times.

The Bandhas are made as follows:

1. *Jalandhara Bandha* :—Press your neck and place the chin in between the collar bone so that you close the opening to the throat.

2. *Uddiyana Bandha* :—Contract your belly and take your navel back towards the spinal cord.

3. *Mula Bandha*:—Draw up your anus along with your perineum.

These three Bandhas are used while doing Asanas, Pranayamas and Mudras.

Benefits :—The Prana begins to enter Sushumna. Kundalini is easily awakened and rises up. The Chakras begin to be visible.

14. Matangini Mudra

Stand in water. Fill a water-pot with a nozzle and draw water in, through your nose, from it and throw it out through your mouth. Then fill your mouth with water completely, push it out through your nostrils as from a syringe. Repeat several times.

Benefits :—Head, Brahma-Randhra and eyes derive nourishment and their diseases such as headache, eye-sore, disorder of throat due to cold, etc., are removed. The hair do not turn grey prematurely, eyes do not weaken and the face gains lustre.

15. Yoga Mudra

Sit in Baddha Padma Asana. Exhale and retain the breath out. Make the three Bandhas. Bend slowly in front and touch the ground with your head. Bend the chest and maintain this posture as long as possible. Raise up your head from the ground while exhaling. Repeat several times.

Benefits :—Body becomes healthy, nerves are cleansed, power of the Prana increases, digestive power developes, proficiency in meditation increases and the Antahkarana is purified.

Only such Mudras and Shat Karmas (six-fold actions) are mentioned here as are useful in Raja Yoga. All these give an immediate success in external and internal Yoga. The aspirant becomes capable of self-realization by the cleansing of body, Prana, sense organs and Antahkarana (internal organs).

CHAPTER VII

PRATYAHARA

(The Fifth Constituent of Yoga)

Pratyahara has been defined in certain works as to make the naturally extrovert sense organs introvert by withdrawing them from their objects.[1] The Vishnu Purana says that Pratyahara is the action of controlling the sense organs which feel naturally drawn towards their objects.[2] The Yoga Sutras say that to make the sense organs follow the intellect and to withdraw them from their objects is Pratyahara.[3] We accept this definition but according to the Yoga Sutras and their commentaries by Vachaspati Misra and others, the five steps of Yoga beginning with Yama are external hence; the fifth step which is Pratyahara is also an external step.[4] In our opinion, Chitta in the present context means intellect or the discriminating power of an individual, hence; finally, the definition will boil down to this, that the sense organs should not be allowed to come into contact with their objects but should be made to follow the intellect. In our opinion, Mind (Mana), Intellect (Buddhi), Ahamkara (Ego) and Chitta are separate entities, because according to the effect of the three Gunas on them, their formation, nature and action will clearly be different. The external organs of sense come in contact with mind and intellect through the subtle organs situated in the Brahma Randhra while conveying the knowledge of external objects to the mind and intellect. This process takes place as follows :

The sense organs acquire knowledge of external objects and pass it on to the mind and the subtle organs and the mind transmits it to the intellect. The latter discriminates and gives subtlety to the knowledge and in the form of

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1. बहिरिन्द्रियाणां स्वविषयैर्मुख्येन अवस्थानं प्रत्याहारः ।
2. इन्द्रियाणि प्रसक्तानि यथास्वं विषयेष्विह ।
   आहृत्य यन्निगृह्णाति प्रत्याहारः स उच्यते ॥ Vishnu Purana
3. स्वविषयासम्प्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः । Yog, 2-54
4. तदेतद्धारणाध्यानसमाधित्रयमन्तरंगं सम्प्रज्ञातस्य समाधेः, पूर्वेभ्यो यमादिभ्यः पंचभ्यः । साधनेभ्य इति । Commentary by Vyas on Yoga Sutra, 3-7

Samskaras conveys it to the 'Chitta' in the 'Karana' (causal) body situated in the heart region. In this process the sense organs come constantly in contact with mind and intellect. But the Chitta has no direct access to the sense organs. At the time of contemplation or meditation the mind and intellect come in contact with the subtle organs alone. The external organs do not come into the picture and are not activated. The result is that the eyes though open do not see, the ears do not hear, the hands do not work and the feet do not move. Then, the mind becomes occupied with the thought of the self or it is restricted and, therefore, becomes quiet. The intellect also is similarly calmed. Now, the sense organs cease to acquire knowledge of their objects because their master, the mind is quiet or inactive. Thus, the sense organs do not get their food. They cease to have contact with their objects and, therefore, become as calm as the mind. This is Pratyahara.[1] Hence it is that the author of Yoga Philosophy classes Pratyahara with the external steps of Yoga, because he emphasises the activity of the external organs of senses. Yajnavalkya Samhita gives importance to the gross and subtle organs and hence considers that Pratyahara is an internal step. Unless a Yogi acquires perfection in the first four steps he cannot understand what the subtle organs and the five Tanmatras are. Without this knowledge, it is not possible to understand the activities of the subtle organs and subtle objects. When we do not thus take into consideration the activities of subtle organs and subtle objects, the Pratyahara becomes an external step. It is said that when the intellect is drawn towards the external objects then alone do the sense organs grasp them (objects) and when the intellect ceases to thus operate, the sense organs also follow it. That is to say, the sense organs become active only on the initiation of the intellect. The commentator explains this process by the exmple of the queen bee. The bees follow the queen. They gather round her where she settles. When she flies away, the bees also fly off. In just the same manner, the organs follow the intellect. Yogi Goraksha, therefore, says that as a tortoise draws its external organs into its body, so should Yogi draw his sense organs inside himself.[2] The intellect, of course, continues to be active. It discriminates and distinguishes but the sense organs draw away from the external objects and

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1. इन्द्रियाणि स्वविषयेभ्यः प्रतीपमाह्रियन्तेऽस्मिन् इति प्रत्याहारः ।
2. अंगमध्ये यथाङ्गानि कूर्मः संकोचयेद् ध्रुवम् ।
   योगी प्रत्याहरेदेवमिन्द्रियाणि तथात्मनि । Garaksha Paddhati

stand calm. However, they are not face to face with the soul. The author, therefore, rightly remarks that the sense organs only follow or imitate the intellect. After the intellect has been controlled the sense organs also come under control, and then no other way of controlling them is necessary. The Gita warns that the sense organs are very powerful. Once a man is drawn towards their objects, they agitate him and draw the mind also towards them. A wise man, therefore, keeps the sense organs constantly under control. When the sense organs are under control the intellect becomes steady[1]. A wise Yogi, therefore, should keep the sense organs under control with mental and physical efforts both. Only then could he acquire perfection in Yoga. If one single sense organ remains uncontrolled then the Yogi will begin to fall. His intellect or knowledge will start declining like water leaking from a holed pot.

The sense organs are usually after their objects. If the mind follows one of them, it gets lost as a boat in a storm.[2] If a man is wise and his mind is well-directed then his sense organs are under control, like trained horses which are in the hands of a trained charioteer. If a man is unwise and his mind is not under control, then his sense organs run riot like restive steeds.[3]

If a person is wise and controls his mind like a charioteer, who holds the reigns well in his hand, then his journey is successful and he attains salvation.[4] This is how the Kathopanishad defines Pratyahara. Without control of the sense organs, it is impossible to get oneself released from the shackles of worldly life. The causes of this bondage are his sense organs which run after their objects. Until the mind is completely controlled, Pratyahara cannot be perfected Without it one cannot attain success in Yoga.

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1. इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः । Gita, 2-60 a
   वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता । Gita, 2-61
2. इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
   तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ Gita, 2-67
3. यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।
   तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ Kathopanishad, 2-1-5,6
   यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।
   तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ Kath
4. विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।
   सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ Kath, 32-9

The objects in respect of which Pratyahara is to be practised fall into two categories:—(1) The gross ones which in the language of Yoga philosophy are called Drishta, that is, visible. (2) The subtle objects which are called Anushravika, that is, read in the scriptures. If it is desired to realise the Self and obtain release from sorrow and acquire success in Yoga, it is absolutely necessary to detach oneself from the sense objects, both gross and subtle. Until your intellect is completely divested of its attachment to objects, Pratyahara will not be perfect. Because the one thing which is responsible for the attachment is the intellect. In this respect Yoga philosophy says, "The Drishta objects are those which are enjoyed by the gross sense organs, which are visible everywhere, to all people in the world and which are utilised daily by the people from the Yogi to the fool; for instance, bad and sweet smells, edibles of various tastes, and articles which are pleasant to sight and touch. In this category are included wealth and property and also parents, wife, sons, daughters, friends, peoples, disciples and even animals and birds. Anushravika objects are the subjects which are studied in the scriptures or are heard from elders and respectable persons. They cannot be physically perceived. Only the Yogi in Samprajnata Samadhi can perceive and knowthem. They can be enjoyed only by the subtle body. Thus, subtle words, touches, forms, tastes, smells are the objects of enjoyment for only those who have reached high stage of Yoga. They are utilized by the Yogis in Samprajnata Samadhi, but only by those who have reached the stage of full domination on the five Tanamatras. When a man has completely detached himself from the enjoyment of the objects of the above two categories, then he reaches the stage of Vashikara Sanjna.[1] It is with reference to these two categories of objects of the senses that Pratyahara is classed as external and internal. But until the Yogi reaches this stage, he acquires neither the knowledge of the five Tanamatras nor the domination on them. How will he then enjoy them and how will he free himself from any desire or craving? He has not yet acquired even the knowledge of them. Therefore, generally what is meant is only the contact of the sense organs with their objects. Hence we regard Pratyahara as an ex ernal step. This is the view of Patanjali.

In achieving success in Pratyahara, it is very necessary to practise detachment which is of four kinds:

1. **Progressive (Yatamana) detachment** :—The feelings

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1. दृष्टानुश्रुविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् । योग, 1-15

of love and hate are ingrained in our organs and urge them to their objects. These feelings of attachment are the cause of great grief which must be perceived with the help of intellect so that under the force of craving for objects it may withdraw the sense organs from the objects.

2. **Exclusive (Vyatireka) detachment :**—While perceiving the evils in objects one should continue to see which of these evils have been or are being or are to be renounced. A man should in this way continue to exclude the evils with the object of complete detachment of all.

3. **One-organ (Ekendriya) detachment** :—Love and hatred, by persistent effort, leave the intellect ostensibly, but as impressions they go down to the depth of the Chitta. However, when the sense organs are near their objects, they disturb the intellect; but one should see that such disturbances do not take place.

4. **Controlled (Vashikara) detachment** :—A Yogi reaches a stage when the deep buried impressions do not arise or disturb the intellect and even in the presence of objects of senses the intellect remains firm in its resolve and the sense organs also do not feel drawn. When such detachment becomes a part and parcel of Chitta, intellect, mind and the sense organs, the state reached is Vashikara.

It is said in the Gita that one acts according to one's nature and against which no effort is ever successful.[1] It is the very nature of tongue to appreciate taste. The taste of anything sweet gives pleasure both to the Yogi and the householder. The experience of their tongue is identical, unless either of them is suffering from some disorder. To the tongue of the Yogi even, what is sour to others is sour and similarly sweet is sweet. The tongue cannot behave against its nature. Why should, therefore, one make a difficult effort for the control of the sense organs ? To answer this objection the author of the Gita says, "Deep in the sense organs, love and hatred or attraction or aversion always remain lying. Desirable objects attract and the undesirable ones repel.[2]

Attachment and aversion are the opposites of Sattva Guna and inimical to wise persons of Satvika temperament. One should, therefore, keep away from such feelings so that his

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1. प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ।
2. इन्द्रियस्येन्द्रियार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ । Gita, 3-36

intellect is not disturbed. Now, should he become subject to such feelings which continue to lurk deep within the intellect or continue to crave for what is pleasant or feel repelled by what is unpleasant. We should not feel upset when the undesirable takes place, at the same time we should not experience any rapture when the desirable comes. The experience of taste belongs to the sense organs and this taste is responsible for the creation of attraction and aversion in the intellect, but it should not be allowed to arise. One should remain completely detached.

When the intellect dwells on objects the feelings of attraction and aversion are always at the root of it, which, when so impressed, is the cause of all sorrows. Attraction and aversion destroy the intellect's power of discrimination. The result is that wise men and Yogis fall from their path. This makes me recall an event of my student life. Swami Vijnan Bhikshu used to study with us. He had acquired a good knowledge of Urdu, Arabic, Hindi and Sanskrit. He was a good debater, a gifted man, detached and ever cheerful, but he was not a Sanyasi of steady intellect. Years after, I saw him at Dharmashala hill, dressed in white, and our talk revealed that he had changed his name and returned to the life of a householder. This change was due to attachment. The intellect, therefore, must be husbanded watchfully by all efforts. Such practice will enable you to attain the state of complete detachment and your Pratyahara will become perfect. Let me tell you a story. Once sage Parashara was crossing a river sitting in a boat. The young and charming daughter of the boatman was sitting by his side and the sage felt bewitched by her. In such circumstances, persons of lofty heights fall to despicable depths when they are under the influence of feelings of attachment. It is, therefore, always desirable to save oneself from these mighty feelings.

The Gita says that it is due to the feelings of attachment and aversion that the organs of sense feel drawn towards their objects. But those who are self-possessed and busy meditating on the Self and the Supreme Self, never feel disturbed by such feelings. In fact, attraction and aversion are completely annihilated in them.[1] The Upanishad says, "When the five organs of sense together with the mind and the intellect become inactive, the loftiest state has been achieved. The Yogi who has attained this stage is released

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1. रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ Gita, 2-64

from the bondage of life and death.[1] Thus the Upanishad also defines Pratyahara, which is in fact the first step to the internal Yoga. Aftet this step has been climbed, concentration, contemplation and super-consciousness (Dharana, Dhyana and Samadhi) are quickly achieved.[2]

Pranayama is helpful in achieving Pratyahara. It sometimes happens that an aspirant wants to be immersed in reciting a Mantra but his attachment to something else stands in his way. When nothing helps he should practise Pranayama which is less subtle than recitation or contemplation. It will, therefore, help the mind and the intellect to give up what attracts them, and help them to come back easily to recitation. Pranayama purifies the sense organs and helps you to control them. It is closely connected with the sense organs. Hence Pranayama has its effect on the sense organs which come under control and thus they do not feel drawn this way or that by objects. The Smritis and other scriptures, therefore, glorify Pranayama. Manu says that as metals are purified by fire, so the sense organs are purified by the control of breath.[3] A man should destroy the feelings of attachment etc. by Pranayama and Pratyahara and his sins by concentration (Dharana). By contemplation he should kill atheism, anger, greed and jealousy.[4] A determined Yogi cannot be too careful in controlling his sense organs, because even one organ, if not carefully controlled, can bring complete ruin. Here is an incident which took place at Amritsar. A saint named Ramu practised austerities at Maheshwar tank for twentysix long years, all the while standing. When even this did not help in suppressing his desire, he shifted to a well and there remained standing. He used to beckon to the women passing that way without speaking a word. This behaviour made him extremely unpopular. People young and old abused him and pelted him with stones and shoes but he would not reply. What was remarkable was that the abuses and even the beatings did not make the muscles of his face move. Once I asked him, "Why are you so oblivious of

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1. यदा पंचावतिष्ठन्ते ज्ञानानि मनसा सह ।
   बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥
2. तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
   अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥
3. तथेन्द्रियाणां दह्यन्ते दोषाः प्राणस्य निग्रहात् । Manu, 6-71
4. प्राणायामैर्दहेद्दोषान् धारणाभिश्च किल्विषम् ।
   प्रत्याहारेण संसर्गान् ध्यानेनानीश्वरान् गुणान् ॥ Manu, 6-72

everything ?" He said, "I am practising this to destroy the deep seated impressions of sexual desire." I said, "But surely these evil impressions can be removed by right knowledge." Again he said, "For the last twentysix years I have been ceaselessly trying to control the genital organ and yet I have not succeeded in controlling it. I think the beatings and the abuses and the hardships I am bearing will help me to achieve success. I am telling my intellect that the one object of sense is making me suffer so much. If other objects attack me what will happen?" He used to fast continuously for ten days and yet would not beg food. He observed silence and never went anywhere. He would not put on clothes to keep away cold. If anybody covered him, it would be all right, otherwise he used to lie uncovered. This led me to think that he had attained perfection. First, the people thought that he had gone mad. Then they made an iron cage for him and put him in it because externally he was behaving like an animal. When he sat to ease himself he continued to do so for hours or went on washing himself for long periods. He drank along with animals and accepted food from anybody. In the iron cage, he used to look down all the while muttering the sentence : "though a human being, I am lost."

I have seen quite a number of persons mortifying themselves in order to acquire control over a single sense organ. In fact, the lust of the sense organs for the enjoyment of their objects is the source of all troubles and griefs. The Gita says, "Oh Arjuna, first control your sense organs and kill the desire lurking within you, because it destroys all your knowledge. Subdue the foe, that is desire."[1] Of all the sense organs two are most powerful—(*i*) among the jnanendriyas the tongue, and among the karmendriyas the genital organ. These two, therefore, should be first brought under control.[2] Then the control of the remaining sense organs will become easy.[3] Once I prepared oil of potassium nitrate, sulphur, ammonium chloride, alum, the burnt ash of the entire barley plant inclusive of grains, leaves, stems, etc., and asafoetida which promotes appetite. I put it in a bottle and forgot all about it. Years after, when I saw it by chance, it had become a sort of acid. I just put two drops of it on my tongue and the result was that I lost all sense of taste. For about four

1. तस्मात् त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् Gita, 3-41
2. जहि शत्रुं महाबाहो कामरूपं दुरासदम् । Gita, 3-43
3. ततः परमा वश्यतेन्द्रियाणाम् । Yog, 2-55

or five months, I did not know what taste was. Everything I took was tasteless. I almost lost even the memory of taste. It made me realize that Pratyahara should be considered perfect when all other sense organs have become similarly oblivious of their objects. I saw that my hunger was satisfied, even though I had no taste for any thing. In this manner if one can acquire control over one's genital organ, then half the world is conquered. This is what saint Ramu used to say. The sense organs left to themselves lead to hell but when controlled they open the way to heaven. The author of Yoga Sutras says that Pratyahara enables a person to gain complete control on his sense organs. It is hoped that those who aspire for self-realization, will shape their conduct according to these instructions.

CONCLUSION

The object of this book can be briefly stated thus. As it is necessary to lay a strong foundation for erecting an ordinary humble house or a lofty palace or a strong fort, so the foundation of eight steps is necessary on which to build a spiritual edifice. It is well known that the stronger the foundation, the more durable will be the construction on it. Taking this in view, we have regarded Yamas and Niyamas as the external steps for attaining self-realization. The foundation is generally invisible but it is very important. Similarly, when a man has attained self-realization, the Yamas and Niyamas go into the background, but they continue to be very important; hence the observance of these restraints is essential and indispensable. It leads to self-perception. It is also true that all Yogic efforts are possible only when you possess a healthy body, strong Prana and trained organs, and, therefore, the scriptures have laid a great stress on physical postures, science of breathing and complete detachment from the objects of senses The postures are useful for meditation and super-consciousness but simultaneously they make the body healthy and strong. But physical health alone will not do. The Prana and the breath also should be powerful. For this purpose our ancestors discovered and developed the science of breathing. Breath is apparently intermediary between the mind and body. The Pranamaya Kosha or the Vital Sheath is responsible for the performance of actions and the acquisition of knowledge. Hence mind and breath are very closely connected. Prana is equally related to the sense organs and pervades them. Hence practice of the scicnce of breathing purifies and developes the body and its

organs, and exercises a healthy effect on the mind as well. Ancient sages are unanimously of the view that the mind possesses wonderful power, moves without obstacles, transcends the limits of time and space, is able as well to acquire the knowledge of worldly and celestial things and makes all people dance to its tune. Yet it is extremely fickle and like air[1] it cannot be grasped. An uncontrolled and distracted mind ignores the decisions of the intellect—its mistress, and does what it likes. This makes a man unquiet and grief-striken. He does not know what to do. All great men have admitted the indomitable power of mind. Saint Tulasi Das, for instance, prays as follows :

> O Lord ! my mind is indomitable. I advise it day and night but it pursues its own nature.
>
> I made all sorts of efforts but in vain.
>
> Because it is so powerful and unconquerable !
>
> Lord ! it will come under control only when you will restrain it, deter it.[2]

But this is not all. In Yajurveda we have a poem known as the Poem of Good Determination (Shiva Sankalpa Sukta) which describes the power of the mind. It is a prayer to God to vouchsafe ability to channelise it.[3] How great indeed are those who can enslave the mind.

Yoga Philosophy says that Pranayama removes the cover of darkness and reveals the light. It steadies the mind on a certain point. The second method of steadying it is practice of detachment[4] which controls not only the mind but the intellect and the Chitta as well. The mind, controlled by the various persistent methods, conduces to bliss and rules the sense organs.

The sense organs are like the subjects of the mind. It has been seen that the subjects imitate the ruler. Similarly, the organs will follow the right path when the mind is purified; it will go the right way when the intellect is enlightened

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1. वायोरपि सुदुष्करम् । Gita
2. मेरो मन हरि जू ! हठ न तजै ।
   निसि दिन नाथ ! देहुं सिख बहुविधि, करत स्वभाव निजै ।।
   मैं हार्यो करि जतन विविध-विधि, अतिसै प्रबल अजै ।
   तुलसीदास बस होई तबहि जब प्रभु प्रेरक बरजै ।।
3. Yajurveda, 34-1-6
4. Yoga, 2-52,53 & 1-12

and the latter will give right direction to the mind when Chitta is enlightened, detached and under the influence of the soul. The sphere of the external (Bahiranga) Yoga is limited to the mind and the sense organs. The mind, when controlled by breath, controls the sense organs by means of Pratyahara. The sense organs should be so controlled that they should not act independently but like trained steeds so that the chariot of human life moves along the proper track. This is Pratyahara. The first step towards achieving it is the control of the sense organs. The sense organs look outward because they are meant for the enjoyment of material objects. The objects of enjoyment may be good, bad or indifferent, but the sense organs grasp them and take them to the mind and ultimately to the Chitta. This has been going on since the beginning of time. Hence, naturally, the mind runs outward. This tendency of the mind is controlled by suppressing it. Since a mere control of the mind is not fully successful, it is enjoined that the sense organs should be completely suppressed. When under mere forced control they are often urged by their natural propensity to break the reins and run restlessly this way or that. It often happens that a patient, knowing that a particular food would injure him, eats it, because he is the slave of his tongue, and thus aggravates his disease. The attraction towards the sense objects is due to one's uncontrolled senses. Their control requires enlightenment. Our intellect is the mistress of our mind and sense organs. When it becomes free from the objects of enjoyment, it has its effect on the mind, Chitta and sense organs. When it is fully realized by constant exercise that the enjoyment of the sense organs does not conduce to happiness then the intellect detaches itself from such pleasures and dives deep in the knowledge of the Self, and the deeper it goes the firmer becomes the Pratyahara. But perfection in this direction is considered as achieved when even in the presence of the sense objects the steeds of the organs do not run desperately after pleasures and enjoyments.

However, there is one thing which can be an obstacle in achieving Pratyahara. It is destiny. Birth after birth we have been enjoying pleasures but our desires for them do not cease, they go on accumulating in the depth of our mind, and the moment the objects of pleasure appear, the senses run frantically after them. Thus man, inspite of himself, is impelled to do evil deeds. Duryodhana said, "Somebody, sitting in my heart, directs me to do a thing and I cannot but do

it"[1] This somebody is destiny which, as a result of the previous accumulated deeds, urges the man to do evil, and this lust is satisfied through the sense organs. The sudden rise of this desire makes a man deviate from the right path, then austerities, meditation, and knowledge do not avail. When the intellect perceives harm in the enjoyment of external pleasures then its craving for the sense objects ceases. Yoga philosophy, therefore, says, "Decide with the help of your disciplined intellect and give up the habit of enjoying external pleasures. See that the deep seated impressions are destroyed like seeds which do not germinate." This double method perfects Pratyahara.

The foundation of Pratyahara is necessary for building the palace of concentration, contemplation and the state of super-consciousness—the palace of the powers of Yoga. For those who desire liberation from the cycle of birth and death (Mukti) perfection in Pratyahara is essential.

Om Shanti, Shanti, Shanti.

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1. देवेन केनापि हृदि स्थितेन यथा नियुक्तोऽस्मि तथा करोमि। महाभारत

GLOSSARY

Ahankara — Ego.

Ajnachakra — Place between the eye-brows. Yogis concentrate on this spot to quieten the mind by stopping the thought waves. This enables them to visualise the divine life.

Anima — Psychic achievement of becoming very small or atomic in size.

Anjali — The palms of hands so placed on each other as to form a sort of cup.

Antahkarana — Inner organ consisting of mind, Chitta, intellect and ego. Chitta and Buddhi are indentical according to some scholars.

Apana — Vital air which functions below navel where a Yogi by means of breathing exercises joins Apana with Prana. This makes his face lustrous.

Asa — It is an apparatus on which a Yogi supports his body.

Ashramas — The vedic Rishis divided the life of a man into four parts—The first 25 years were devoted to study and preparation and after completing study he could enter the life of a house-holder for 25 years and after enjoying house-holder's life he was to take to Vanaprastha, that is, to live in an Ashrama in the forest where he was given to meditation and teaching the students, and then in the fourth part of life he was to renounce the world and dedicate his life to the good of humanity.

Ashwamedha — It was an important sacrifice performed by a ruler to claim undisputed sovereignty.

Brahman — Absolute being.

Brahmana — One of the four main castes. In ancient India castes were never based on birth. They were determined according to the habits, potentialities and actions of a person. The Brahmanas were the first of the four castes. They are from time immemorial held in greatest esteem and respect in the society. Their duties are study of scriptures, teaching the students, to accept charities and at the same time to give charities to the deserving, to perform sacrifices themselves

and make other castes to do the same. The second caste which was held in esteem is Kshatriyas. They are very chivalrous. Their duties are study of the scriptures, performing sacrifices and to give charity and to protect the country from external and internal enemies. They were a caste of warriors. The Vaishyas were the businessmen and agriculturists. The Shudras were the fourth in the ladder of society. Their duty was to serve all the three castes. All the four were equally important limbs of the society.

Brahmanjali — Wide Anjali.

Brahma Randhra — The top part of the head is known as Brahma Randhra.

Buddhi — Intellect. It is the second constituent of Antahkarana. Its seat is in Brahma Randhra.

Chitta — It is one of the constituents of Antahkarana and is a repository of Sanskaras (impressions). Its abode is in the cavity in the middle of the heart. The self or soul resides in Chitta. Therefore, it is directly related to soul and indirectly to Antahkarana, Sukshma Prana (activity generated by the contact of soul with Chitta), intellect and mind and all the ten organs. It has three attributes—Sattva, Rajas and Tamas.

Concentration — Fixing mind on one point.

Contemplation — Meditation (Dhyana).

Dand — Form of an Indian exercise. The technique is—place both the hands in front, take feet backwards, quite side by side, balance your body on your toes and stretch the whole part of the body upto navel forward and assume the posture of Sarpa Asana. See Asana No. 76.

Desh — A region in the body.

Devadatta — One of the five subsidiary Pranas. Its seat is in the nostrils and the element of earth predominates in it. It is yellow and dusty in colour. It causes yawning and sneezing.

Dhananjaya — It is one of the sub-vital airs functioning in the whole of the body. It helps the movements of the body.

Dharana — Concentration or steadiness of mind. Fixing the mind on an object whether internal or external. Cultivation of good attention leads to concentration. Brahmacharya is absolutely necessary to acquire deep concentration.

Dhatus	Elements of body.
Dhyana	Contemplation (Meditation). It is drawing the senses away from all sense objects.
Ekadashi	Eleventh day of no moon night and full moonlit night. The Hindus consider these days auspicious and fast on both these days and give charity to the Brahmanas and the poor.
Gayatri	A sacred couplet of Vedas by means of which the devotees pray for wisdom and intellect. It has 24 letters. It is chanted with or without Vyahritis.
Ida	It is a nerve which passes through the left nostril and goes upto the Ajnachakra.
Indra	King of gods.
Jalandhara Bandha	Stopping the breath from escaping by pressing with the chin against the place where the two collar bones join.
Jat	Name of a caste found almost in whole of northern India. Their main profession is mostly agriculture.
Kala	Time.
Kanda Mula	Roots and fruits.
Kirya Yoga	Patanjali in his Yog Darshan has called purity, contentment, study of scriptures, recitation of Om, self surrender to God and performance of austerities by the name of Kirya Yoga.
Krikala	One of the five sub-vital airs.
Kumbhaka	Usually a Pranayama consists of three parts, *i.e.*, exhaling, inhaling and retaining. Retention of Prana in or out is known as Kumbhaka.
Kuber	There are 330 millions gods. Kuber is one of them. He is god of wealth.
Kundalini	It is a small nerve lying dormant below the Muladhara Chakra. By meditation and Pranayama it is awakened, and then it straightens itself and enters Sushumna and passing through all the six plexus enters Sahasrar.
Kurma	Subsidiary vital air which resides in the eye-lids, by means of which eye-lids are opened and closed.
Mahima	Yogic achievement of increasing one's weight and size.

Mana	Mind. It is a mixture of Sattva and Rajas attributes, and is born of Ahankara. It takes work from all the ten senses. Hence it is regarded as the king of the senses. It is extremely powerful, luminous, restless, quick, active and fickle. To give and take and to engage the sense organs in their work are its functions. The sense organs are helpless without it. They cannot do their functions without its help. Even intellect cannot work without its help. It prefers only one activity at a time but due to rapidity it appears it has performed a number of actions simultaneously. Contraction and expansion are its nature. Its seat is Brahma Randhra on the top of the intellect.
Muladhara	Plexus near the anus.
Nag	Name of the vital sub air especially helping belching and hiccupping.
Om	It is a sacred symbol for the Brahman. It is repeated mentally in the state of meditation. In prayer, every verse begins with Om.
Pingala	It is a nerve which passes through the right nostril and rises up to the Ajnachakra.
Pitta	Bile. One of the three humours controlling and maintaining the gross body.
Puranas	Old traditions partly historical but mostly legendary narrations. They contain discussions on religion and philosophy. The long stories in them are meant to explain certain religious views on principles. The principal Puranas are 18 in number. They are told by Sutra and listened to by 88 thousand sages in Nemisharanya. The traditional definition of Puranas is a book dealing with creation, recreation, genealogies of sages and history of rulers.
Purnima	15th day of the bright fortnight.
Rajayoga	It deals with mind, its secrets, activity and its control.
Rajoguna	One of the attributes of Prakriti (Matter) causing activity.
Ritambhara	The subtlest form of intellect which is a great help in realising the soul and God. To achieve this Yogi has to be introvert and practise various kinds of Samadhis.
Samadhi	State of super-consciousness. It is beyond description. There is no means or language to give expression to it. The state of Samadhi is bliss and peace. All mental functions stop. When the Yogi is fully

established in the highest state of Samadhi the Yogic fire burns all the residue of his actions and he attains liberation while living. This is known as Jiwan Mukti. He disconnects himself from Prakriti and its effects. The mind, intellect and the senses completely cease working and all afflictions are destroyed.

Samana — One of the subsidiary vital airs which pervades the body from navel to the heart. It is white in colour. It prepares and distributes the juices of the food to the body.

Samyama — When Dharana, Dhyana and Samadhi are done on one and the same object it is called Samyama.

Sattvika Guna — One of the three attributes of Matter which causes noble thoughts and actions.

Siddha — Perfected soul. Usually a man takes an extremely long time to become a Siddha. He has to undergo a great discipline and acquire virtues for last several births, then only he could become a Siddha.

Smritis — Law books. The principal ones are Manu, Yajnavalkya, Narad, Deval, etc.

Sukshma Sharira — Astral body. It consists of five Tan-Matras, five senses of action and five of preception, mind and intellect.

Sushumna — It is one of the chief nerves which resides in the spinal column. The vital Prana lives in this nerve. When Kundalini is awakened, it travels to the Brahm Randhra, through Sushumna.

Sutras — It is literally device of stating as briefly as possible a fact or view. A Sutra means aphorism. An author of a Sutra was so anxious for brevity that a reduction of a syllable was considered as happy an event as the birth of a son. This style developed when the religious literature was too voluminous to be committed to memory. The six Darshanas or Darshana Shastras are written in Sutras. They represent the six systems of Hindu philosophical thoughts. They are known as six schools of Indian philosophy. They are—Purva Mimansa, Uttar Mimansa, Nyaya, Vaisheshik, Sankhya and Yoga.

Tan-Matras — These are known as elements in Indian Schools of Philósophy. They are the subtle five forms of primordial nature, which transforms itself into them. The gross elements come out of these subtle elements.

Udana — Vital air which resides and functions in the region of the throat, and keeps the body lifted upward.

Uddiyana Bandha	Drawing in the belly towards the back after exhaling.
Unmani Mudra	Meditation by keeping the eyes open.
Upanishads	These are sacred treatises which were neither written by one author nor belong to one particular period. They are spread over several hundreds of years, and have got many authors. They, in fact, are the sermons given by the spiritual teachers to the students who approached them to learn Brahma Vidya, the knowledge of Brahman. They are, in fact, the dialogues between the teachers and the taught. There are above 200 Upanishads but only those which have been commented upon by Shri Shankaracharya are regarded as authentic. These are 11 in number—Isha, Kena, Prashna, Aitreya, Taitareya, Mundaka, Mandukya, Chhandogya, Brihadaranyaka and Shwetashwatar. These are regarded as the oldest Upanishads. The Upanishads contain the essence of Vedas. The vedant philosophy is mainly based on them. Every Verse of these scriptures contains lofty, sublime and original thoughts which are the revelations of the sages and the Rishis.
Up-prana	Vital sub-air.
Vikalpa	Imagination of an object which does not exist in reality.
Viparyaya	Incorrect and wrong knowledge of an object or entity.
Vyana	One of the five important vital airs, which prevail in the whole body.

INDEX

POSTURES *(Asanas)*

OM

YOGA NIKETAN

Muni-ki-Reti (Rishikesh), Uttar Kashi and Gangotri

Founder

Shri 108 Brahmarshi Swami Yogeshwaranand Saraswati ji Maharaj (Former Rajayogacharya Shri Bala-Brahmachari Vyasdevji Maharaj)

Yoga is the Universal Religion

RULES FOR ADMISSION

This institution imparts practical lessons in Ashtang Yoga :—Yamas (Restraints), Niyamas (Observances), Asanas (Postures), Pranayamas (Breathing Exercises), Pratyahara (Introversion of Senses), Dharana (Concentration), Dhyana (Meditation), and Samadhi (Super-conscious State).

1. Rules for admission :—

   Minimum Educational Qualifications:— A student must possess a certificate of having passed one of the following examinations :—

   (*i*) Prajna (Sanskrit)
   (*ii*) Prathama (Sanskrit)
   (*iii*) Bhushan (Hindi)
   (*iv*) Prathama (Hindi Sahitya Sammelan, Prayag)
   (*v*) High School

2. Age—Minimum 18 years, and maximum 60 years.
3. The candidate should have practice of sitting in one of the prescribed postures for at least one hour and fixing the gaze at least for 10 minutes at a point.
4. He will have to stick to Satvik diet which consists of chapatis, rice, vegetables, fruits, milk, etc.
5. He should not indulge in smoking and intoxicants.
6. He should not eat meat, garlic, onion and should not drink.
7. He should have no vices.
8. He should possess virtues of austerity, sacrifice, control of mind and senses, detachment, tolerance and celibacy.

9. Admission is open to people of all castes, creeds, religions, cultures and countries. Free residence is provided. The inmates will have to pay for light and water.

10. Applications for admission are received early in October, the last date of admission being the 15th of October.

11. No fee is charged for Yogic instructions. Time Table of the Yogic Classes in the School of Yoga at Muni-ki-Reti (Rishikesh) is as hereunder :—

Morning : From 4 to 6.30 A.M. :

Practical lessons in Yoga for the realization of Soul and in visualization of various subtle objects in mental, intellectual and Anandamaya sheaths and subtle and causal bodies by means of giving lessons in concentration, meditation and super-conscious state.

From 7 to 7-45 A.M.

Yajna

From 8 to 9 A.M.

Asanas (Physical Yogic Exercises), Pranayama (Breathing Exercises).

From 10 to 11 A.M.

Swami Yogeshwaranand Saraswati ji Maharaj imparts practical lessons for realization of Brahma by means of distinguishing Purusha from Prakriti.

Evening : From 2 to 5 P.M.

Practice in the visualization of the sheath of vital airs (Pranas and sub-Pranas), various Chakras (Plexes), rising of vital Pranas and awakening of Kundalini.

12. The Yoga School at Muni-ki-Reti (Rishikesh) remains open all the year round. Besides this, Shri Yogeshwaranand Saraswati ji Maharaj teaches practical Yoga from 1st May to 12th June at Uttar-Kashi and from 15th June to 15th September at Gangotri.

13. Those who stay in the Yoga Vidyalaya just for a few months are not likely to benefit much as it requires years to achieve success in Yoga.

OM

YOGA NIKETAN

Muni-ki-Reti (Rishikesh)

Rules & Regulations for the Inmates of the Yoga Niketan

1. Accommodation is arranged in the Yoga Niketan for those who are interested in the study and practice of Yoga and not for those who wish to come only for a change.
2. As Yamas (Restraints) and Niyamas (Observances) form the basis of Yoga, they should be strictly adhered to.
3. Attendance in Yoga classes and in meetings organized by the Ashrama is compulsory.
4. Those who will stay in the Ashrama for less than fifteen days will not be allowed to attend the Yoga classes.
5. Yoga students are expected to observe silence at least for two hours daily.
6. It is essential that the inmates should behave with each other with love, courtesy and sympathy.
7. An inmate should make the best use of his time by avoiding:—
   (*i*) Useless talk
   (*ii*) Loud talking
   (*iii*) Indoor games, like Chess, Chaupar, etc.
   (*iv*) He should co-operate in maintaining peaceful atmosphere and should not indulge in useless activities.
8. He should devote all of his time to concentration, meditation, contemplation and samadhi (super-conscious state).
9. He should be prepared to do most sincerely any service entrusted to him in the interest of the Ashrama.
10. Intoxication and smoking are strictly prohibited.
11. Onions, garlics, eggs and meat are also strictly prohibited.
12. It is necessary that both mind and body are kept pure, and the Ashrama is kept clean. Hence :

(*i*) Keep your cottage and the surroundings neat and clean.

(*ii*) Do not write anything on the walls.

(*iii*) For easing yourself use the places meant for the purpose.

(*iv*) Make use of dust-bins and waste paper baskets.

(*v*) Do not pluck leaves, flowers, fruits, etc. from the Ashrama garden.

(*vi*) Keep the garden clean.

(*vii*) Do not make the benches in the garden dirty.

13. The Ashrama runs a common mess for the inmates. They may, however, obtain permission to cook their own food but they will, in no case, be allowed to make use of fuel other than coal and oil in the kitchens attached to their cottages.

14. The Ashramites are required to pay for the light and water.

15. An Ashramite can keep a friend or relative in his cottage only after obtaining special permission.

16. An Ashramite who wants to be away from the Ashrama for more than fifteen days will have to vacate his cottage and inform the office to this effect. If he stays out for less than 15 days he will have to hand over all the keys of his cottage to the manager of the Ashrama.

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